The American Missionary

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A New Call to Service

By Rev. Robert J. Locke

CONGREGATIONALISTS have been proud of the share they have had in establishing academies and colleges across America. Out from these schools have come leaders having no small part in directing the thought movements of the last two centuries.

A three-fold aim has characterized these schools. One, to get young men and women to attend institutions of higher learning; another, properly to equip them educationally; and still another, to add to their mental equipment a moral and ethical sense of values. Everything considered, the task has been well done. In building new colleges an increased number of boys and girls from wide ranges found their ways to the school room.

For many years in America the denominational school or the school ecclesiastically originated was the only source of higher education. Each denomination sought to extend its colleges as rapidly as the expansion of the church took place. We understand the principle involved in this effort to be that which we now seek to have applied to student groups at state universities; namely, that each church sought to train its youth along lines of religious thinking and practice. By selection of its teaching staff it endeavored to throw about college life the continuous influence of a Christian spirit. Without doubt this personal pressure exerted by a choice group of teachers upon a body of students, most of whom came from Christian homes, not only maintained certain standards but produced a new application of moral power in our changing world.

However, in 1862, an element destined to influence education profoundly was introduced known as the Morrill Land Grant Act. This meant the entrance of the state, with all its resources, then known and to be developed, into the work of educationally training its own sons and daughters. Since that time, in ever augmenting numbers, the enrollment has moved upward.

Something of this growth may be measured when we consider one school, the University of Illinois. In 1885, there were enrolled three hundred and thirty-two students; in 1890, we find five hundred and nineteen. In 1900, two thousand five hundred and five entered. In 1910, five thousand two hundred and seventeen. In 1920, nine thousand two hundred and eight. This year it ranks third in enrollment in the universities of America. For sixteen years, from 1904-1920, the increase was over one hundred and fifty-seven per cent. In our last Congregational Year Book, the forty colleges listed as of Congregational origin report the total enrollment to be about twenty-six thousand. In our state universities there are twenty thousand Congregational students. These twenty thousand young men and women constitute our new field of service. At one time our small colleges took care of our Congregational youth who desired an education. Today twenty thousand of them are in our various tax-supported institutions. If we were to consider some of the larger teacher's training schools, this number would be materially increased.

What are we going to do with them? We talk much these days about training for leadership. Here is our denominational opportunity. Where elsewhere in our country can we find such an appeal? Are these young folks from our Congregational homes and churches worth our earnest thought? Shall we not seek so to work with them that out of their ranks shall come not only the men and women for medicine, ministry and teaching, but those, who, having caught the spiritual quality of honest work in engineering, farming and other forms of preparation, go out to become leaders wherever the obligations of time may call them.

For, as I see it, to help an engineer get an idea of Christian purpose, so that he will build a better bridge or perfect a better sanitary system, is to create in him leadership. And to send some boy or girl back to the home community with the idea of service in his or her heart is to do a splendid bit of constructive work for the Kingdom. Here they are—raw material, twenty thousand of them:—what will you do with them?

This is the comparatively new and rapidly growing responsibility which the Congregational Education Society faces. To meet the cost for additional service requested and for more effective work at points already established, would require double the present appropriation.

Proposed Merger of Publications

AT the midwinter conference in Chicago a committee of twelve, appointed by the Commission on Missions to consider a possible consolidation of Missionary Societies and a merger of magazines, made a preliminary report.

As to publications they found that the three national periodicals, *The Missionary Herald,* THE AMERICAN MISSIONARY and *The Congregationalist* are rendering a service that is absolutely indispensable to the life of the denomination, but that in each case the circulation is limited and there is a considerable deficit, the three deficits taken together amounting to more than fifty thousand dollars.

The committee therefore believed some consolidation of periodicals to be imperatively necessary. They recommended that *The Congregationalist* be continued as a thirty-two page weekly paper and that *The Mi sionary Herald* be issued as a monthly magazine num ber of *The Congregationalist,* entitled *The Missionar Herald and Congregationalist,* carrying sixty-fou pages and presenting both the home and foreign mi sionary interests.

The report mentioned other proposals. The con tinuance of all three as separate periodicals with cer tain radical changes—the continuance of *The Congre gationalist* as a separate publication and the mergin of the two missionary magazines—the separate con tinuance of *The Missionary Herald* and the mergin of the other two. All these were rejected after care ful consideration in favor of a consolidation of th three publications into a single one, a plan which wa presented as tentative and subject to further study.

Our "Deficit"

A SUBSCRIPTION to this magazine costs us, including paper, printing, postage and all overhead, eighty-two cents. We sell it at the rate of seventy five cents for a single subscription, fifty cents in small clubs and twenty-five cents in large ones, which means a margin of from seven to fifty-seven cents between the cost and the selling price. This deficit together with the expense of the free copies sent to pastors and life members, amounting to about $20,000, is carried by the home societies, being distributed among them in proportion to the space they use in the magazine.

It is, however, to be remembered that few, if any, periodicals of the present day are supported solely by their sales. They depend upon advertising to carry them. The five cents you pay for *The Saturday Evening Post* for example would buy only half of the paper on which it is printed. Our magazine is in a similar position. We supply to the homeland societies one of the principal channels by which their work becomes known to the public. Without publicity their great work could not go on. Publicity is the very breath of their life.

Now we believe that the type of publicity afforded by such a magazine as ours is both effective and inexpensive. We have at present about 29,000 subscribers. In view of the fact that the publication is much employed in the preparation of missionary addresses, w think it an underestimate to reckon that we reac 60,000 people eleven times a year. These 60,000 visi made by all the home societies upon their constituen cost these societies about three cents a visit, a sum tha would not pay for the carfare of a personal represent tive.

Again, put it in another way. We discover tha it costs the societies almost exactly one cent for eac 5,000 printed words that go to readers through ou pages, whereas in printed folders and circulars the co is from five to ten times as much, to take the sam number of printed words, to the societies' stockroom to which cost must then be added the expense of circu lation. We therefore submit that it is hardly fa to consider the societies' share in the support of th magazine as a "deficit" that they are forced to mak up. It is rather the moderate and legitimate price o very necessary and valuable publicity.

If we can launch, as the committee hopes, a unite magazine with a list of 30,000 paid subscriptions three dollars each, or anything approaching that num ber, thereby reducing the deficit from fifty thousan dollars to eighteen thousand dollars, it will of cour be an immense gain in many ways. Yet we must tak heed lest in reaching for greater advantages we su render those we already possess.

That Guiltiest Feeling

HE is a hard-headed, brainy, he-business man. No detail of his large ventures escapes him. He has his files upon files for reference, but there is a finer file in his brain where he safely pigeonholes a multitude of little things which make him the success he is. Saturday morning he has stood in his Club and watched the stock-ticker roll out its strange and multitudinous hieroglyphs and without a note book or index he has not missed one—each combination of letters tells him how his own stocks and bonds have risen or fallen and to him it carries t index of the business world on which his own hou depends. Last week the Western Union shorten the former long symbols and henceforth "Brookly Manhattan Transit" will be B. M.; "Canadian P cific" C. D.; "Crucible Steel" XA; "Eastman Kodal EK; "New York, New Haven and Hartford" w be plain V and "United States Industrial Alcoho will be UD. In ten days this alert business man w have mastered them and they will become automat

He will not miss a trick—he will not dare.

On Saturday evening this same business man will go home and after dinner will take a cigar and put the ear phones on his head and begin turning a dinky little dial. All about him in the air are sounds and sounds with varying wave lengths which he has all figured out on the dial. He turns into 6.2 and says "WEAF—New York." He turns again and puts the pointer on 5.3 and says, "WIP—Philadelphia." He shifts the antennae to terminal 3 and closes up on terminal one and puts the pointer on 1.5 "WGY—Schenectady." And then he shifts to point 9 and we hear him say, "Mary, I have WGN—Chicago." And so on, if he is a real fan—and most of them either are or have been—until he has picked up WREO at Lansing or dashed on out to RFDL—Denver—and then to KFI—Los Angeles—and he never misses a trick. He can tell you the initials for fifty stations, or if he cannot his fourteen-year-old boy can.

And at eleven o'clock on Sunday morning this very same business man sits in the family pew and a card is placed in his hands which he has seen at least once a year and of which he has at least heard for many years and he says, or at least we were told in Chicago he said: "What is this A. B. C. F. M., this A. M. A., this C. H. M. S., this C. E. S., etc.—do you play them with a flute?" And the pastor solemnly declares to us that it is impossible to get the laymen in his church to know what these six or seven or eleven groups of letters stand for and we are told that to save confusing the easily fagged brain of this business man and to bring our societies into the order and simplicity of comprehension of approval of this big, brainy, acute and alert business man, we must reduce them to four at least and if he comes from far enough west, they ought to be reduced to two! And yet somewhere within him can be stirred the forgotten faith that the business for which these are his agents are bigger and better than stock tickers and radio dials!

Page "That Guiltiest Feeling"!

Suggestions

Why not allow each Board to erect a broadcasting station and be registered in the long list which the Radio Fan peruses each day? We suggest the following symbols:

WAB—The American Board
WBM—The Women's Boards
WAM—The American Missionary Association
WHM—The Home Missionary Society
WES—The Education Society
WCB—The Church Building Society
WMR—Ministerial Relief

We will guarantee that in ten days these unknown and unknowable symbols will come as "trippingly from the tongue" as "Beautiful K-A-T-Y" at the last Rotary lunch.

Missionary Teams

September, October, November, 1925

THE outstanding new feature in the missionary campaign for next year is the visitation of Missionary Teams throughout the states, so far as possible.

There is a feeling that in the setting up of the organization in the past too much attention may have been paid to the mechanics. Possibly this was necessary. In any event, the scheme of Missionary Teams contemplates a nation-wide inspirational and educational program. If the speakers can be secured, there will be twenty to twenty-five of these teams, visiting individual churches in the larger centers and groups of churches where there is no time for individual visitation.

Composition of the Teams

The State Superintendent will act as the Team Secretary and it will be entirely under his supervision. He will have with him a leading layman and a leading woman from his own state. In addition there will be, so far as possible, a home missionary and a foreign missionary from the field itself. Where these are not available the Secretaries of the Boards will be expected to take their places.

Regional Training Conferences

It is expected that, previous to the campaign, training conferences will be held early in September—one probably in Hartford, Chicago, Omaha, Atlanta and San Francisco. These conferences are intended to give the teams the instruction and inspiration necessary for carrying out the Plan. It is probable that, in addition, a meeting of the team itself in the state where it is to work will be held a day or two previous to the campaign in order that there may be full knowledge of the local needs, and in order that more complete team work may be secured.

Method of the Tour

The itinerary will be planned by the State Committee or the Superintendent, who will provide for as large a number of meetings as possible during the time at disposal. Naturally, the Sundays will be spent in the larger centers and the week-day nights in the outlying districts, with the expectation that meetings will be held every night—Monday excepted.

As it will be impossible to visit all the churches, it will be necessary to group some of them at a convenient center, and in these days of the universal automobile it ought not to be difficult to reach a very large percentage of the churches.

For the carrying out of this Plan it will be necessary for the churches to accept their places in the itinerary, as far as possible, in order to save both expense and time. An advance agent will visit each one of these communities, make all necessary advance arrangements, and then see to it that continual publicity is secured in the churches and newspapers previous to

the coming of the teams. This publicity is exceedingly essential if the Plan is to succeed.

Program of the Meeting

The programs will necessarily vary according to the needs of the different sections, and it will be expected that the Superintendents will be free to change and adapt to local needs. A rough outline is suggested as follows:

Afternoon—Finding the Facts

1. 4:00 Devotional and Enrollment — Association Moderator
2. 4:15 Facing the Facts—Team Secretary
   (a) The Inventory
   (b) Building a Budget
   (c) Every Member Canvass Step by Step
3. 5:00 Undeveloped Resources — Vice President Woman's Boards
   (a) S. S. Project Work
   (b) Young People's Share
4. 5:30 Informing the Pew—Team Secretary
   (a) Planning Local Team Visits
   (b) Letters, Literature, Four-Minute Men, Sermons

   5:45 Recess

Evening—Facing the Future

5. 6:00 Supper
6. 6:45 The Church, a Community Asset—Asso ation Moderator
7. 7:05 A World Christian—(The Foreign Worl
8. 7:30 Lost Opportunities—(The Home Work)
9. 8:00 What Kind of a Church Ought This Chur to be?

   8:30 Adjournment

NOTE: If an evening service is wanted, instead of church supper, place No. 9 at the tables with the del gates, and Nos. 6, 7 and 8 at 7:45 on the evening pr gram.

This suggested program is one that was used in t State of Washington.

It is the hope of the Commission that, wherever th program of Missionary Teams is carried out, there wi remain with the churches of our Order a new inspir tion and a new spiritual grasp of our world-wide mi sionary activities.

We are confident that the $5,000,000 goal can reached if sufficient information can be conveyed the people themselves. Without information, the can be no inspiration, and without inspiration, the can be no vital interest, and without vital intere there can be no large permanent giving.

The Commission hopes that the State and Ass ciation organizations, and the individual churches ther selves, with their pastors, will lend this Plan the heartiest support—this will insure success.

The Christian Witness

Through Evangelistic Visitation

By REV. GEORGE IRVING.
Religious Work Secretary, International Committee of Young Men's Christian Associations

A VERY great need of the present is that those who call themselves disciples of Jesus Christ should consider carefully and decide whether Jesus means anything real to them. Does it make any essential difference whether one is a disciple of Jesus or not? In my experience many who are numbered among his friends have no clear answer to that question.

One definite gain of the present time, in interpreting Jesus to men, is the emphasis on the fact that Jesus offers "a way of life." The truth needed to be emphasized that the Christian life is never stagnant at any point. Discipleship calls for progress. But in pointing out that truth we are in danger of forgetting the other half of it. Jesus not only offers a way. He *is* the Way and the *Life*.

We need to rediscover that Jesus is the Power of God. Men do not find that by chance. It is mainly as we go out to witness to individuals, with our whole lives authenticating our verbal witness as to what Jesus means to us, that we not only help others to new life but the one who tries to share his Christian experience finds his conviction becoming deeper and stronger. If there is any other way of equal value for discovering how Jesus Christ may, in reality, become a great present help and guide, other than by telling other individuals of the actual meaning of Christ to us, we do not know what it is.

We therefore find that if men are to witness their fellows in simple, direct language of what Jes Christ means to them, they will need some assistan in learning how to begin and go forward in that fort. They will never be much helped by mere exh tation. They admit the duty. What most Christia need is help in performing this duty. They must led to *try* witnessing to individuals.

To meet the need of helping more laymen to go f ward to witness with their lips to individuals Christ, many have found the plan of united evan listic visitation, usually with a group of churches operating, to be exceedingly helpful. The followi simple statement is meant to be an answer to the qu tion, "What is involved in such an undertaking, bo before, during and after the service is rendered?" T whole purpose of the plan, if it can be called by su a formal name, is to help Christians to go out a speak to their friends and associates about Jesus a his wonderful way of life in the hope of leading the one by one, to begin as his disciples to go forward fellowship with others into deepening friendship a service with him. Public evangelism we believe to of great importance. We here discuss only the de ing with individuals and one way of promoting that.

The steps in preparation, while simple, are esse tial to any abiding results and are here given in t briefest form.

1. The pastor and other responsible officers must decide, after prayerful thought, to join such an evangelistic effort.

2. The pastor of the church should very carefully draw up or revise a prospective-disciple list. These names should be placed on cards, giving pertinent information regarding each person.

This list should include those who are related to no church or are in any way related to the particular church through some one of the family being a member of the church, children in Sunday School, a church attendant, and so forth. It is important to have the following persons on such a list with this information given about them: parents to whom a child has recently been born; those to whom sorrow or great disappointment or great joy or great prosperity has come; those with children just going away to school or college, and so forth. There are times when people's hearts are especially tender. Let us be wise enough to utilize such influences.

3. The pastor and his advisors should "draft" a number of workers sufficient to visit within the time set for the special effort, all on the prospective-disciple list. These should be the wisest and best Christians available. There are no people perfectly equipped for this task.

4. The key to the situation is to secure a leader for the workers' group who has some skill in drawing out the simplest experience that the workers have had in speaking to their friends and other assigned persons. He needs to be relentlessly honest, free from conventional phrases, cant or any feeling of knowing exactly how to win another to Christ. He is to help men and women to make a sincere effort to speak purposefully to other individuals about Jesus and the power he offers and gives. There is no handbook for such work. The great thing is to remember that we are seeking to learn how to be effective winners of men in the process of trying to do the best we now know toward that end.

After the united effort, it is essential that such a fellowship in helping one another to witness for Christ be considered not as an end but a beginning. A similar group of those who feel the need for continuous help in this part of their Christian life may well be continued in the individual churches. The purpose of the united effort will in a large part be lost unless many continue to speak with their friends and acquaintances about Jesus Christ, in the hope of winning them to begin and continue as disciples of him.

Moreover, those who have decided to give Jesus Christ his way with their lives during the week of visitation should be incorporated into the most vital fellowship in the church of their choice where they should continue to receive guidance and real Christian help.

Pulpit Prayer

THE sanctimonious strut of "pulpit manners" and the mock solemnity of a "pulpit voice" are bad enough but even worse and more offensive is the lack of genuine dignity the total failure to appreciate what they are about which sometimes appears in men who attempt to lead us in the worship of God. Eager to avoid the first fault not a few fall headlong into the second.

We have been especially pained by the poor, cheap quality of many public prayers—prayers which it is hard to follow with attention and still harder to adapt as one's own personal petition. There, for instance, is the *chaotic prayer* which consists of a welter of pious words and phrases that go on and on through eight or ten minutes starting nowhere, getting nowhere, voicing no man's needs, uplifting no man's heart. It is impossible to believe that one who follows this fashion in public devotions can set a high value on what he is doing. The things he says to men appears to him important. His sermons are carefully prepared; but he seems to think that prayer requires neither care nor thought—that "any old thing" is good enough for God.

Then there is the *unintelligent prayer* the one that ignores everything outside the four walls of one small meeting house. The great world for which Christ died with all its boundless human interests of pain and pleasure, of joy and sorrow, of struggle and progress, of defeat and victory, of sin and redemption—the world with its infinite need of God, finds no place nor part in that pitiful little budget of petitions.

There is also to be heard from certain pulpits what for lack of a better name might be called the *arid prayer*, where the words, though thoughtful and devout are uttered in a tone of voice and with a modulatoin as colorless, as matter of fact, as though one were ordering a pound of cheese or a sack of flour. Now while words stand for thoughts and ideas, they have little or no power of themselves to convey emotions. The feelings that go with the ideas must be expressed by the tones in which the words are spoken. The arid prayer fails at this point. It gives no utterance to something that has as real a place in worship as ideas; namely, the religious emotions of reverence, adoration and affection. These should never be left out of our devotions. On the other hand, many prayers err in exactly the opposite direction—*gushing prayers* that overflow with feeling but are frail and unsubstantial for lack of robust ideas.

A preacher sometimes falls short of full success in public praper because his petition is *too personal.* His own private prayer it is, though offered in a public place. Such a prayer is apt to be pitched on too high a key, too empassioned, too mystical to fit the everyday needs of common people. Soaring so loftifly over their heads it appears to them unreal, unconvincing.

About the least satisfactory of all defective prayers are those which, while presumptively addressed to the throne of the heavenly grace, are really *intended for human ears.* They usually begin with the pious words, "We thank thee for —" and then proceed to lay before the Lord in voluminousness and would-be eloquent phrases a long account of matters in which he is already informed and which, for men, are tedious to hear. So called "occasional prayers" are apt to be of this type.

But while we have sometimes been painfully aware

of these and other defects in the conduct of public worship, we are, on the other hand, glad and grateful to acknowledge the blessings that come to us many, many times from those who know how to pray with and for their fellowmen. Such masters of the divine art, whether distinguished or obscure, always have one point of agreement. It lies in their conception of the nature of the church service and their own part therein. They think of it as a real meeting between God and the people—real on both sides. If anyone fails to meet God there, to hear him, to speak to him, the service is at its most important point a failure for him.

It is the function of the minister to prevent such a failure. He is there to help God speak to that man. This he does in the sermon which is not an essay, an oration, a meditation, but a message from the Father to his sons and daughters in the pews. The minister is there also to help the children speak to their Father. This prayer from the pulpit is not his but theirs. These, then are his two functions: to speak for the Father to the children and to speak for the children to the Father. The one is not more sacred than the other.

The first secret of success in public prayer is therefore, sympathy—sympathy with God in his yearning affection for the people, sympathy with the people in their doubts, difficulties, desires, hopes and the outreaching of their hearts to the divine Friend. Out of this primal root of sympathy grow all the qualities of helpful public prayer—brevity, simplicity, definiteness, fervor and reverence. Out of sympathy also inevitably emerge the great elements of prayer in their order; penitence, trust, gratitude, affection, adoration, petition. The Father bestows upon his sons no greater gift than this type of spiritual leadership.

Supplementing the Annuity Plan

WE all rejoice in the encouraging advance made, through the annuity plan, in providing for our ministers disabled in service or by old age. It is, however, as yet far from adequate to meet all the requirements, and we welcome any prospect of supplementing this.

A home for foreign missionaries on furlough was established ten years ago in Claremont, California, and has rendered excellent service. The directors of this well-managed institution recently decided to enlarge its scope by admitting ministers and missionaries from the homeland. They were encouraged to do this by the action taken by the Board of Ministerial Relief, the American Board, the Woman's Congregational Home Missionary Federation, the Woman's Board of Missions for the Pacific and the Southern California Conference, each electing corporate members for the organization. A beautiful tract of twenty acres, centrally situated in the city of Claremont, has been secured, and provision is already made for eight families. It is hoped that funds may be forthcoming for a large number. The Board of Directors will be glad to receive communications from any who may think of coming temporarily, or for retirement because of old age. The genial climate of Southern California, the situation of the tract, commanding an extensive view of the Sierra Madre Mountains, and the delightful atmosphere of Pomona College, make the place ideal for either rest or old age retirement. Any who may think of coming, in the near or even in the distant future, are invited to communicate with the Secretary, Rev. William C. Merritt, or the Chairman of the Extension Committee, Dr. William Ewing, Claremont, California.

Apportionment Receipts

As reported by the Treasurers of all Congregational Societies

	For the Month of January				For Apportionment Year			
	1925	1924	Increase	Decrease	1924	1923	Increase	Decrease
A. B. C. F. M..	$215,131	$219,823	.....	$4,692	$734,022	$817,424	.....	$83,402
W. B. M.....	43,097	37,594	$5,503	.....	295,805	297,378	.....	1,573
W. B. M. I.....	21,274	28,992	.....	7,718	173,131	195,019	.....	21,888
W. B. M. P....	5,273	4,494	779	.....	37,405	30,809	$6,596	.....
C. E. S.....	40,241	41,643	.....	1,402	117,690	121,162	.....	3,472
C. B. Society...	63,566	64,711	.....	1,145	186,139	186,512	.....	373
C. H. M. S.....	57,363	66,945	.....	9,582	203,705	224,906	.....	21,201
A. M. A.....	108,712	106,561	2,152	.....	331,056	330,323	733	.....
C. S. S. E. S....	17,754	17,891	.....	137	66,722	67,415	.....	693
C. B. M. R.....	24,817	18,404	6,413	.....	87,677	65,654	22,023	.....
Annuity Fund..	9,412	6,655	2,757	.....	24,907	20,226	4,681	.....
Found. for Ed..	24,991	.....	24,991	.....	53,983	.....	53,983	.....
Total.....	$631,631	$613,713	$42,595	$24,676	$2,312,242	$2,356,828	$88,016	$132,602

Note: This tabulation does not include receipts by the State Home Missionary Societies or State Boards of Relief The Woman's Home Missionary Federation presents no separate report, its receipts being included in those o the various home societies.

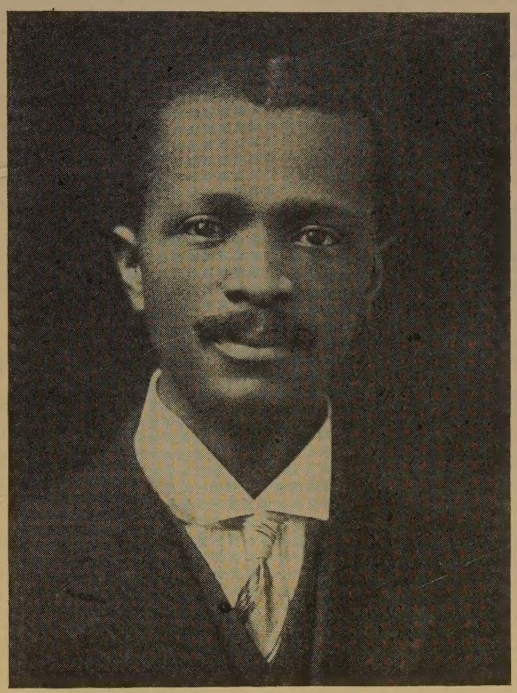
THE AMERICAN MISSIONARY ASSOCIATION

Has Negro Education Paid the Nation?

By ISAAC FISHER, *Fisk University, Nashville, Tennessee*

IT may seem strange that anyone should question the value of education to any group, in any country, at any time. But it happens that one must re-argue the case for the colored people, simply because in our habits of thinking of them as a problem, to be provided for in ways different from other race groups, too many carelessly assume that the fruits of education of colored people are different from those of other race groups and are not so good for the social health of the nation.

If we are asked to determine whether Negro education has been a paying investment to the *colored people,* we may adopt the standards of measurement which are used to evaluate individual gains through education. But if it is desired to ascertain whether Negro education has been an asset to the *nation,* we must assemble a list of the objectives of the nation and drop that "plumb line" by the side of the results achieved by the formal education given to colored people since that day when the chains of slavery were melted from their stubs.



ISAAC FISHER

National Objectives

"We, the People of the United States, in order to

(1) form a more perfect Union,
(2) establish justice,
(3) insure domestic tranquillity,
(4) provide for the common defense,
(5) promote the general welfare, and
(6) secure the blessings of liberty to ourselves and our posterity,

do ordain and establish this Constitution for the United States of America."

These are the objectives of this nation. How has Negro education subsisted with them?

More Perfect Union Through Negro Education

The education of the Negro has helped to secure more perfect union of the states. As a slave, his presence on this continent was near to destroying the union which the Constitution builders had sought to render more perfect. Emancipation of the erstwhile slaves severed for a long time the North and the South. But the Caucasian peoples of the two sections have always been so homogeneous it was inevitable that years would tend to draw them closer together to help form that more perfect union of states.

What of the colored people, made citizens by legislative fiat, though differing in certain ways from their fellow citizens in white? Sixty years of education have made of our colored people a group thoroughly homogeneous in ideals with all those who support the Constitution of the United States—that instrument intended "to form a more perfect union."

Establishment of Justice

As the Negro has toiled painfully upward by means of the very dim light of education which he has been permitted to have, his anxiety to walk in that light of knowledge has moved with tender compassion those who love "to do justly, to love mercy, and to walk humbly with . . . God"; and they have worked for that justice which this nation was founded to establish. More than this: the Negro himself, by the light of that same dim torch of education which he carries, has learned to plead to the conscience of America for that justice and "righteousness which "exalteth a nation"; and justice thereby is being established increasingly.

Domestic Tranquillity

So domestic tranquillity, which is the sum of the contentment and happiness of all elements of the population of a land, is being promoted through Negro education.

No greater service can be done a nation than to induce it, by pleas made through the orderly processes of law, to remove legitimate causes of discontent on the part of its population; and a nation will have domestic tranquillity in proportion as it is informed of grievances which deserve to be remedied and moves to remedy them. The educated, self-restrained colored people who, with few exceptions, are pleading the cause of their people with dignity, patience and faith, while retaining at the same time unshaken fidelity to the nation, are doing as much to promote domestic tranquillity as any other group of Americans.

Negro Education and the Common Defense

No more than a word is needed to show the relation of Negro education to the common defense. In the late World War it was found that the drafted colored men who were educated were ready to serve their country at once; while those who had received no such training had to be kept in camps until they could learn to understand the simplest orders. And when the war cry came, although they felt that this nation had never given her colored people the same square deal she had given to others who were called to fight her battles, educated colored people, with few exceptions, from one end of the land to the other, preached a militant gospel of loyalty to the Stars and Stripes.

The General Welfare

If one asks how Negro education has promoted the general welfare, the answer is that into field and forest, into shop and mine, into the marts of trade, into transportation, into the fields of science, into the domains of literature and all the arts, the Negro has gone, as the schools have stamped him with fitness for service; and his contributions in almost all of these spheres have been limited only by the fact that all of the doors of human service have not been open to him. There is nothing that the United States seeks to do for the general welfare which the educated Negro is not helping to do, or is not willing to do.

Securing Blessings of Liberty to Posterity

When on the tongues of all Americans were th thrilling words, "The world must be made safe fo democracy," no souls passed the formula along to th rank and file of their associates with greater zeal tha did those colored men and women who had been edu cated in our schools; and the flower of young Negr manhood took their lives in their hands and offere all they had to "secure the blessings of liberty to our selves and to our posterity."

Our prayer is that America, out of gratitude for th loyalty and service and patience and patriotism of race which has struggled so faithfully out of ignorance may also decide to be so fine, so tolerant and helpfu to this element of her population that her colore people, each and several, may bless her and invoke benediction upon her institutions as the sun of thei lives shall go down.

So we are hoping that the young colored men an women of our land who are receiving education unde American institutions will feel that while there ar grievances to be redressed and barred doors of oppo tunity to be opened, yet we have a land to work fo to hope for and to remain loyal to until that da when we shall have a broader measure of the desir of our hearts.

Where We Stand Today

By MISS MARION VERA CUTHBERT,
Teacher of English in Burrell Normal School, Florence, Alabama.

A TERSE statement of some of the hindering and helping forces within the Negro race may not be amiss at this time as we enter upon the year 1925. The hindering forces, while not overwhelming, may not be treated too lightly. Leaving aside the old forces of ignorance, superstition and fear, tangible forces that hinder are evidenced first in the Negro church.

The problem of getting really efficient men in the pulpit is not confined to the Negro race, but considering the fact that the Negro preacher wields a great influence especially among the backward element, we are somewhat alarmed at the inability of many churches to keep step with forward movements. Happily this condition is being changed as the more enlightened centers force the church to assume its true position of leadership. The poorer type of men find it increasingly difficult to find in the church an easy berth.

Then the better class of educated Negroes, who constitute still the smaller part of the race, have a fearful burden in being made responsible for the lower and unlettered masses who seemingly have in many things a total disregard for the censorship they bring down upon all by their own utter irresponsibility. From boisterousness in public to the dismissing of an obligation as if it were nothing at all they show practically no concern as they ought to do, since these things affect all of us vitally. This has meant sometimes that the upper classes ignore almost entirely this element, not realizing that to the disinterested public we shall all be classed alike. This, coupled with the indifference that small successes and recognition bring to a fe has in many cases made too great a gap between t two elements of the race.

But no fast of a Ghandi is needed to bring togeth the various elements of the Negro race in Americ Our constant cry for a Moses has been lost am the voices of persecution and today the greatest wel ing factor is the attitude of the whites. Driven ba upon ourselves, we find that there are elements strength in the race that we did not dream of—endu ance that carries us beyond the point where other rac would have broken; optimism that, though it supp the pages of *Life* and *Judge* with the naive humor the black man, is in reality a wholesome and sa outlook upon a situation that could be hopeless; capa ity for learning that is surprising even the Negro hir self as he finds that what once seemed the unfathor able mysteries of other races are open to him if he w but puzzle them out; and tenacity that is not endu ance, not optimism, not capacity, but a mixture of t three that gives to us the faculty of lifting our hea up again and yet again after what seems final, crushi defeat.

To be more definite, as to what are the constructi forces at work among us today, let us take first t Negro schools. It would be useless repetition to s here what the schools have done for the race in t past, but the constructive and far-reaching progra of the great denominational schools, to say nothing the newer and more altruistic attitude of the sponso of the public school system, spell for us unmeasurab success. The Negro realizes that his hope is in educ

tion. The physique and outward characteristics are set and while changes may come in these according to the actual working out of the theories of evolution, the greatest development and the only one that will be recognized by a less prejudiced and more reasonable world will be the greater capacity of the Negro for the assimilation of modern civilization and his ability to share this civilization and advance it. The school programs, therefore, are more than frills, they are our hope and dependence.

A factor, perhaps, that is as powerful among the younger generation as any is present success. Our years of freedom have meant astounding progress, but a great deal of that had taken place before the generation coming now to the crest of its life had matured. The encouragement that is paramount now is the success of contemporary men and women. A Negro musical comedy on Broadway may not mean that it is the acme of creative art in that line; but it does mean that ability even of black men is recognized and, where one or two have succeeded, why may not others do so also? A book by a Negro given recognition and ofttimes favorable comment is a spur for others of us. Of course, the factors that have made for our present success are many and varied, but their resultant has in itself become a most efficacious goad.

Nor can we leave out of consideration the changing attitude of the Negro toward the white man, brought on by the changing attitude of the white man toward the Negro. Whining and supplication have given way to arbitration and intelligent discussion. To be treated as a man, not a child, to be given a chance to express as best he can his own hopes and aspirations has meant a growing self-respect that is not lost as the Negro emerges from conferences as to the best means of handling the American problem.

Thirty-six Years After

By a FISK GRADUATE OF 1888

R. C. EDMONDSON

II.—Some Race Questions

TO the question which is sometimes raised as to the necessity for help outside of the race for Negro institutions, such as churches, hospitals and the like, let me say I think that our colored people themselves now maintain nearly a sufficiency of church edifices and pastors for their actual needs, so far as numbers are concerned, although doubtless there is vast room for improvement in both church edifices and pastors. This practical sufficiency is, however, not due in any way to race consciousness or solidarity, but to other reasons. The churches are their main social centers—serve in some measure as clubs. The pastors and deacons find it possible to raise funds by rallies and other persistent direct appeals. There is present in the matter no consideration of general race uplift, or of race at all. So here we see almost an anomaly in Negro cooperation, to wit: the Negroes in great measure support their own churches, but they have not demonstrated financial ability to any great extent, nor willingness in great measure to support private schools and colleges or other charitable institutions for their own benefit.

R. C. EDMONDSON

There are indeed a few small colored educational institutions in the South calling themselves colleges that were founded by and are controlled exclusively by colored people. They are governed by the several denominations of colored churches. They are rather ordinary colleges, for the two main reasons that they have no endowment and are poorly provided with equipments and teachers. The teachers are all colored. These schools rely mainly for support on contributions sought among the congregations of the respective denominations, the majority of the members of which are very poor, and, moreover, are not well advanced in altruism that sees far beyond their own vicinages. The struggles of these schools for existence are discouraging and painful. The funds raised from all sources for such colleges are far from adequate, although some make appeals to charitable people in the North and receive some aid from that source.

I am not aware of a single select private school anywhere for colored youth maintained by colored people, but everybody knows that such charitable and educational work among the Southern colored people has not been wholly neglected, notwithstanding the very limited accomplishments along these lines of the colored people themselves. Benevolent Northern Christian people have done a phenomenal work along these lines, especially in the way of higher education —to train colored youth to labor among their own masses as preachers, teachers, physicians, scientific agriculturists, and so forth.

Nearly ten years after the close of the Civil War, when the Freedmen's Bureau was discontinued, the general government practically abandoned the late slaves to their fate, so far as economic situation, education and religion were concerned. Thaddeus Stevens—leader in the House of Representatives—had died in 1868, and in his death the colored people had lost a devoted and powerful friend. For education the government turned the late slave over to the "tender mercies" of the respective Southern state governments, or to his late masters, who had no faith in the Negro's capacity to take on the white culture and no desire for him to take it on.

Then the Christian people of the North came to the rescue. They supplied the necessary funds and teachers. Soon after the close of the Civil War Northern white Christian societies founded many churches in the South to set standards for better forms of religion. They established many schools, some purely elementary and some designed to make an approach to the higher education. Those societies supplied these schools with superior teachers, most of them white. Thus private sacrifice and enterprise performed a nation's duty. Gradually some of these schools evolved into colleges, which have up to this time prepared many thousands of the colored youth to help the submerged masses of their own people. Today two of those colleges bid fair soon to become real universities—universities in the fact as well as in name. This is familiar to the readers of THE AMERICAN MISSIONARY, but it is fitting for the beneficiaries often to express their gratitude for their benefactors.

But there is an additional and practical reason for our expression. *This Southern missionary work is by no means completed. It is still far from adequate. It should go forward and be continued for an indefinite time, if the colored segment in the South is to be effectively—safely—rescued* from the condition of degradation in which the institution of slavery placed them, in which emancipation found them, and in which the general government practically abandoned them.

The maintenance by the whites of institutions for the more advanced education of the colored people is—to repeat again—a necessity for the whites, for it is not reasonable that a tenth part of the nation's population should suffer from ignorance without affecting the other nine-tenths.

I have spoken of the poverty of the colored people. This poverty is no stigma, for they are not to a great extent culpably responsible. They are excellent and willing laborers in any field that affords them opportunity.

Some think that the progress made by the colored people along all proper lines has been phenomenal. They have done well. They could have done much better had they more business experience or good business advisers, better education and fuller general opportunities. They have since the Emancipation been much exploited by some white people, hence some white people owe them much. They have also suffered from exploiters who were members of their own flock.

Nevertheless I think the average of ethical advancement among our colored people compares favorably with that of any people at a similar stage of advancement in culture and wealth.

The South Solid

A BOOK written by William H. Skaggs, a prominent Alabama attorney, has led to quite a controversy in some of the Southern newspapers on the fairness of the author's opinion in his statement of Southern conditions. Because the book has attracted such widespread attention, the *Atlanta Constitution* sent some of the criticisms against its author to him and asked for a statement from him, giving his main object in writing such a book. Mr. Skaggs gives the opinion of Dr. Jas. W. Garner, a native of Mississippi, and Professor Myers, of Princeton, as being typical of the opinion of fair-minded people: "I have read Mr. Skaggs' 'Southern Oligarchy' with intense interest. The book contains a specific charge, backed up by statement of facts. In my judgment it must be met in the South by specific disproof or by general political house cleaning."

Mr. Skaggs gives as the purpose of the book the presentation of facts relating to policies and practices of an oligarchy by which the Southern states have been ruled for more than forty years, and also survey of the resultant evils of such policies and practices. He ascribes the economic backwardness, the civic and social delinquencies of the Southern states to the influence of this oligarchy. "The South, composed of English-speaking people of British and French lineage, has suffered a lapse in the evolution of its civilization. The cause of this lapse is found in the economic serfdom and political subjection under the rule of a privileged class of political exploiters. The Solid South is the only part of the civilized world where the people are not demanding a larger share in the direction of public affairs. For more than a quarter of a century there has been a gradual decrease in the proportion of citizens of the United States. It is a national evil that menace of the dormant ballot is found in the disrespect for law, the alarming increase of criminal lawlessness, indifference to civic affairs and the gradual decline of people in civic virtue and virile patriotism. This deplorable situation is not only a vital political question in the South, but, in all its ramifications, this peril reaches the civic, social and economic life of every citizen of the United States. It is a national evil that affects the whole. By far the smaller percentage of qualified electors actually exercising the franchise privilege in the Southern states is found to be much larger than in the British Commonwealth, France and Belgium. Only 21.20 per cent of the citizens of voting age voted in 1920, while the average for the United States was 49.25 per cent; in Mississippi, 9.46 per cent; South Carolina, 8.51 per cent of the voting population voted in 1920.

"Manhood suffrage has never been popular in the South. Before the Civil War it existed more in theory

than in fact. The social and political domination of the landed aristocracy tended to discourage the non-slave-holding qualified electors in exercising the privilege of the ballot. The practice of the ruling oligarchy since the war has not only eliminated the Negro vote but has discouraged the free exercise of the elective franchise by many white voters. There is now no democratic government or other form of government selected by the people in any country where the voters are so indifferent to the right of suffrage as they are in the Southern states.

"The teachings and practice of Southern oligarchy have accentuated the indifference of the people concerning the men and measures of their government. The people are losing confidence in their government and are showing their lack of confidence by an apathy that increases the menace of this oligarchy and will, if continued, ultimately subvert the whole system of republican form of government in this country. Official figures show that expenditure for educational purposes in the Southern states is less on a per capita basis and less on basis of taxable values than in any other states. The Southern states are not only behind other states of the American Union but they are behind each one of the British Commonwealth, Hawaii and Porto Rico. Without exception, political leaders from the South have opposed all measures for improvement of conditions in child labor.

"The South, in spite of the fact that it has a population of 25,000,000, of which 17,000,000 are whites of the purest British and French stock in America, and 8,000,000 of the most highly developed and patriotic people of the African race, is held in a condition of industrial slavery and political subjection. In certain localities there has been industrial progress of wonderful development, but it has been in spots and has contributed very little to the civic and moral progress of the people. This development has been under a mediaeval and iniquitous system of labor, peonage, cruel and unjust labor laws, inhuman convict system and merciless practice in the exploitation of child labor."

Mr. Skaggs believes that the candid discussion of the practice of a political and industrial oligarchy will lead to the development of a wholesome public opinion which will encourage the people of the South to assert their right to rule. The South is a land of unlimited natural resources, but the inherent qualities and educational attainments of its people will be the determining factor in its more democratic development.

A Plea for the Indian

By RUDOLF HERTZ

A FEW days ago the United States Board of Indian Commissioners sent out a letter stating that they have arrived at a conclusion that the Christian people of America do not sufficiently appreciate the pressing religious needs of the Indians and that a concerted effort should be made to increase and deepen the sense of responsibility in the churches for mission work among the Indians. Ever since its inception in 1869, this Board has maintained that the Christian religion provides the fundamental impulse and the unfailing guidance for the Indians along the road to civilization, freedom, citizenship and the joy of useful living. We are of the opinion that it is just as necessary in the solution of the Indian problem to give to the missionaries in the Indian field the substantial support of adequate funds for carrying on their work as it is to secure appropriations from Congress for the federal administration of Indian affairs. It has been quite apparent to us that comparatively little effort has been made to bring before our church people the fact that within our borders there are nearly one-quarter of a million native-born Americans who can be made receptive to the teaching of the Gospel and to the civilizing influences of Christianity.

MODERN INDIAN FIELD SPORTS

AT SCHOOL

In a private letter to the writer, Mr. McDowell, secretary of the Board of Indian Commissioners, writes: "To be very frank with you, I must write that the members of our Board are really quite concerned over the apathy, not to say indifference, of our church people toward the Indian."

Is the church to fail again, or shall we wake up and present the Indian work adequately to our churches and so secure the support our field needs and deserves?

SEWING CLASS, TALLADEGA COLLEGE

Notes From Our Schools

Talladega, Alabama

THE days at Talladega have been unusually interesting. On December 18 the Callanan Gymnasium for men was dedicated. When the architect's plans were submitted for bids, it was found that all the contractors would charge at least, $16,000 more than the sum available for the building. This meant that the swimming pool would have to be omitted unless a builder could be found who would take the contract for much less.

We had not far to seek, for the authorities on our own campus knew that we had a man in our midst, Mr. Joseph Fletcher, one of our own college graduates, who was competent to direct the erection of the building. Now it is finished and we know that it was built upon honor. The brick laying and carpenter work were done by the colored men of the school and community, and when the experts from New York came to put in the swimming pool, they declared the building mechanically perfect. Who could wish a more striking example of the practical value of the higher education than this, for the money spent by the A. M. A. on the builder's education has been saved many times over by the service which he has rendered? Now the college is well equipped to give first class instruction in physical training and we have a director who is doing it in a most proficient manner. He is also a graduate of a college founded by the A. M. A.

Another event which will long be remembered was the recent visit of Rev. and Mrs. H. C. McDowell and their two little sons, home on their first furlough after five years in Africa. Students and teachers listened spellbound as they told of their experiences "roughing it" for months, as they broke ground for their new mission station and lived in a mud and stick house while their permanent house was being built. Their enthusiasm for the cause does one's heart good, for they are eager to return and they prefer living in Angola to living in the United States. They do not consider physical hardships sacrifices at all, but they feel deep sorrow at having to turn away for lack of room young people hungering and thirsting for the truth which will make them free in so many ways. Our college group is greatly interested in this mission station in which the four missionaries are all graduates of Talladega, and students and teachers are making a generous contribution for the work.—MISS CLARA M. STANDISH.

Peabody Academy, Troy, North Carolina

Peabody Academy is entering its forty-fifth annual term with bright prospects. Never before in its history has there been such an interest manifested in the work it is doing. If it were possible for you to meet and know some of the parents of these children with whom we are working, to note their genuine interest in the future of this little group, you would agree that these missions of Christian service have been doing a wonderful work in educating the adults as well as the children in these backward centers. Perhaps we do not think often enough of this phase of the work that is being done outside of classrooms, but at Troy we have come to realize that this work with the younger people is but a small part of the task before us.

This summer I met a boy who had been working in one of the tobacco factories. It was on a Sunday afternoon and I was to speak to a meeting of young men. Something about the boy's expression attracted me and all the time I was speaking my attention was centered upon him. After the meeting I sought him

out and talked with him. His story is as follows:

Born on a farm in South Carolina, of parents who had spent their entire days as tenant farmers on a large plantation, his infant days were just like those

TEACHERS AT PEABODY ACADEMY

of the average Negro boy. The father died when the boy was but five years of age and the responsibility of rearing a family of four children was cast upon the mother. This responsibility is a hard burden even in our Northern cities, but it is an almost impossible one for a Negro mother in this part of the country. The mother found it necessary to take the boy out of school at the age of seven to aid her in providing a living for the family. The boy told me of the system of peonage under which he labored and finally he joined the migration of Negroes northward and drifted into North Carolina. His condition in the larger city of North Carolina was hardly better than his lot on the farm, for the environment of Negro laborers in tobacco factories is far from favorable. Fortunately there is a Negro Congregational Church in this tobacco city and the boy came under its influence. As I talked with him, I asked if he did not want to go to school and get a Christian education so that he might become a strong man and help some of the other people back in his home town. His eyes fairly sparkled as he told me that that was his reason for leaving and of his earnest desire to help some in this problem of inter-racial adjustment. The boy is now one of our students. He had no money to pay his expenses, but I knew that there were plenty of Christian people who would not want the door of opportunity shut in his face. He is doing splendidly and some day he is going to be like the host of other boys and girls who have been given an opportunity to get a Christian education at Peabody.—J. K. HILYARD, *Principal.*

Burrell Normal School, Florence, Alabama

I wish that I might express in beautiful words the wonderful impressions that have stamped themselves upon my heart during the eleven—almost twelve—years now, at Burrell Normal.

Coming as I did from another sort of school where public sentiment and politics played a high hand and where Christian ideals and principles were in the far distance, I shall never forget my impressions as a newcomer that first year. But far greater have been those that have come through the years.

From the first year until now, I have had the wonderful experience of watching the mind and soul developed in scores of children here in this section of Alabama.

Our seniors today entered school, most of them, at the age of six. From year to year there has been a continual growth, mental and spiritual, of each child until now at the age of eighteen, practically, they stand good specimens of what the American Missionary schools stand for—strength, purpose, character! This is what Burrell School has done down through the years. With keen interest, I have followed their transformation from the awkward, ignorant, uncouth boy and girl into the enlightened, tastefully dressed, broad-minded, eager, Christian young man or young woman.

After leaving this institution, many have gone to college. Those who could not pursue their studies further have taught in the various rural schools and have inspired in their pupils the same ideals and principles that were instilled in them while here. We here who have been friend and guide to the number gone out feel proud that we had a part in helping them choose their destiny. Especially do we have a peculiar satisfaction when we think of those who have kept on climbing and persevering until today they stand as bright lights for those who follow.

For a single example: Benjamin L. Waite, who is now the Vice President and Dean of the College of Liberal Arts and Sciences of Wilberforce University, received his high school training here at Burrell. After

BURRELL NORMAL SCHOOL, FLORENCE, ALABAMA

his graduation he went to Howard University, Washington, D. C., and in 1914 received his Bachelor's degree in Science; in 1916, his Master of Arts' degree from Clarke University, Worcester, Massachusetts; in 1917 he was a fellow in mathematics at Clarke University; next was Professor of Mathematics and Physics at Florida A. & M. College; and later was with the American Expeditionary Forces, 1918-1919; Professor of Mathematics at Alcorn College, 1923; and is a member of the Mathematical Association of America and of the American Mathematical Society.

Quite a number of others I could tell you of who have entered other fields than the professional world doing their part to leaven the lump. They go out with the conviction that loyalty to the American Missionary Association is a trust that they must keep; and as a rule they seek to instill in those with whom they come in contact those ideals of right thinking and right living which alone can give character.

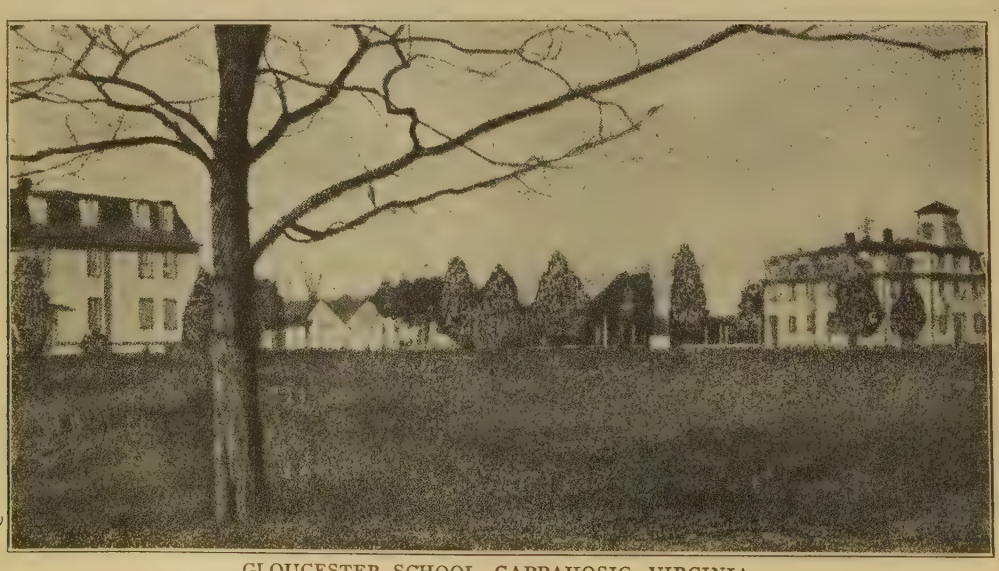
Burrell's mission has been this, and to really know to what extent the leaven has leavened the little lump of humanity here in the bend of the Tennessee you may talk with any of the community whom you may meet and watch their faces and weigh their words and see if you are not convinced that if the American Missionary Association had done nothing more than establish Burrell Normal School it had done a wonderful work. Their faces beam with satisfaction while they tell you what Burrell has done for the people of Florence of both races. It has gradually and effectively been reaching out and shedding its light of high ideals and Christian principles into this community until now when Burrell needs friends to keep its doors of opportunity open they are not found wanting. During last year, when in sore need, we called for five hundred dollars aside from the three thousand dollars that the city had given, "friends," from tots to gray-haired elders, came to its assistance with over seven hundred dollars. Isn't that fine community spirit and community consciousness?

Gloucester School, Cappahoosic, Virginia

This year, as in previous years, we have a very promising class of pupils. The new ones are already catching the enthusiasm and upward march of those who have been here before and a transformation has already begun. We wonder sometimes at the marvelous change in those who spend two, three or four years here with us. The improvement in appearance, in intelligence, in culture is very apparent. In a few years changes that are miracles are brought about. I received not long since a letter from a white lady who is helping a girl through this school. She said in part, "I am very much pleased with O—'s improvement and ambition to study. I want to keep her in school until she can stand on her own feet and make her own way in the world without danger. Her ambition to continue school surprises and pleases me."

This lady perhaps does not know that we do everything possible to inspire our boys and girls to high ideals. They know that if they want our approval they must struggle and climb. We do not countenance the lazy individual who thinks "good enough" is all right. Such a person, teacher or pupil, soon finds himself lonesome here and gets away at the first opportunity.

Inspiring pupils to be and do their best keeps us ever seeking means by which we may stimulate them. From time to time we put on the bulletin boards pictures and clippings worth while. Sometimes we post extracts from letters of those who have attended Gloucester and are now out at work in the busy world or at college. It may be a word from Howard, Fisk, Union University, Amherst, Cornell, Massachusetts Agricultural College or Colgate. We tell the pupils of the first graduate of the school who set the pace for those who followed him—how he finished here and at Howard and then went on to Cornell for his Ph.D.; and how he is now holding a responsible position in one of the largest schools in St. Louis. We may borrow a collection of fine paintings valued at five hundred dollars and study these and their painters, or we may teach some great moral lesson by means of a well selected stereopticon or moving picture show. We do not let the slightest means for uplift go by unused. No longer ago than last Sunday, some one in prayer meeting spoke of a sermon



GLOUCESTER SCHOOL, CAPPAHOSIC, VIRGINIA

preached to one of our graduating classes a few years ago in which the speaker referred to the upper and the lower levels of Grand Central Station in New York. He gave several reasons why he always prefers to be on the upper level and appealed to his hearers to choose always the upper levels in life. This appeal struck a responsive chord and Gloucester is determined as never before to be on the upper level. The outlook here for a good school year has never been better, for teachers and pupils alike are working for the best.—MRS. CARRIE STEELE PRICE, *Assistant Principal*

Albuquerque, New Mexico

A little about ourselves that we may become better acquainted. We are Quakers called into our Master's mission service from the teaching work in public schools. The Lord said, "Go to Africa and carry the Gospel to the heathen." We answered, "Here we are," and after over a year of special training we went to British East Africa. After a part of two years' happy service my wife's health forced us to the climate of New Mexico where she has become almost well again. I spent last school year in Negro work in Arkansas and on returning to New Mexico, I was invited out to Rio Grande School to look over the situation to see if I would like to continue my missionary work among the Latin-speaking boys and girls. One day at the school convinced me that here was opportunity for service hard to equal anywhere, whether foreign or home work. The work appealed to me for one reason because of the very magnitude of it.—HARRY B. PATTON, *Principal of the Rio Grande Institute.*

The Chinese of Western Mexico

By OBED S. JOHNSON, *Professor in University of California*

CANTON, China, is one of the great commercial centers of the world, and the Cantonese are among the world's most able business people. To live and labor in Canton, to travel throughout the surrounding country and to study the language, customs and traditions of its people, is a privilege highly to be prized.

One of the advantages accruing from such an experience is that upon the worker's return to America, he is joyously granted Open Sesame to the homes and hearts of the great majority of the Chinese who have left the land of their fathers to make their home across the sea. For, with the exception of the students—who come from every part of China to study in America—the Chinese who ply their vocations in our midst, come in almost every instance, from Canton or the regions roundabout. In every large city of the United States, but especially in the Pacific Coast region, large numbers of frugal and industrious Cantonese have made their homes. From an experience gained through fourteen years of intimate association with the Chinese of the Canton region, and from visiting many of the principal Chinese centers in America, the writer is convinced that the widely-heralded "bad" Chinese is an exception, and that taken as a class, the Chinese residing in our midst are a distinct asset, rather than a liability, to our country.

But the Cantonese have migrated not only to the United States, but to many other countries as well. Large numbers are to be found in Mexico. In the summer of 1923, Rev. George W. Hinman, D. D., Secretary of the American Missionary Association, made a tour of investigation among the Chinese of Western Mexico. He felt that in due time a second visit would be desirable from every point of view. Accordingly it was arranged that the writer avail himself of the summer vacation period at the University of California, in which to undertake this. The time of the visit was for the latter half of May and June, which insured a far "warmer reception" than the writer realized when the trip was being planned.

The object of my investigation among the Chinese of Western Mexico was threefold:

1. A message of friendship.
2. To investigate conditions—social, economic and spiritual—under which the Chinese of Western Mexico live.
3. To inquire into the possibility and practicability of organized Christian work among the Chinese of that region.

The Chinese of the various centers visited proved to be, without a single exception, whole-hearted and cordial. Through the courtesy of Chinese friends in San Francisco I carried letters of introduction from the Chinese Consul "to whom it may concern," etc., from the respective secretaries of the Monarchist and Republican societies to their branch offices in the several cities to be visited. These two societies came into being during the Revolution of 1911 and represent the conservative and the liberal Chinese political mind, respectively. Every city with a Chinese population even moderately large, is sure to have a branch organization of one or both of these societies. Their club houses are often sumptuously furnished, and are the centers of political and social activity. Unfortunately, these societies tend to divide the Chinese into two distinct, antagonistic factions. In visiting their clubhouses I was always careful to state that I called as a friend of China and the Chinese and was not primarily interested in political differences.

From time to time I happened across old friends from China and a still larger number with whom—although strangers—a friendly relationship was readily established through the fact of our having mutual friends in China. I had the unique and delightful experience of being "at home abroad." To illustrate my point I shall make mention of two instances. I had sent some washing to one of the Chinese laundries at Hermosillo. When calling for the same two days later, the man who admitted me to the shop, took one look, smiled as only a Chinese can smile, greeted me by my Chinese name, and invited me to sit down and drink tea. Asked how he knew my name, he replied: "Little brother has seen the bright light of your countenance many times. Several years ago you used to

come once every three months to the Hall of Blessing (church) at Peace-and-Tranquillity Market, my home in South China. On each occasion you made a visit at the bamboo-basket shop of my master who was a Flowery-flag-country-returned-one (A Chinese returned from America). Little brother was young at that time, and too shy to come forth and speak to his elder brother from the friendly land across the ocean. But he has never forgotten you or the good words that you spoke. He rejoices exceedingly that this day has brought the opportunity once more to see your face, for he knows that you are a friend of the Middle Kingdom and of her people." Thereupon followed more excellent tea, and pleasant conversation. Incidentally, let me say that the laundry work was distinctly first class.

In San Blas, as in other cities, many of the largest business houses are owned and operated by the Chinese. Here as in Hermosillo, after a moment of eager scrutiny, I was given glad personal welcome by a young Chinese, the manager of the establishment which I had entered. Over the inevitable cup of tea, we spoke of years gone by. Both of us well remembered the day we first met, nine years ago, at the church service at River Mouth Market in South China.

Furthermore, the Chinese proved their friendliness and good will by supplying me at every city with the names and addresses of prominent countrymen in the cities yet to be visited. In this way I was enabled to visit first of all the leaders of the Chinese communities in each city. From such headquarters the news spread rapidly that a foreigner "who lives in Canton and can speak the language" was in town. On the principle that "All within the four seas are brothers," I was heartily welcomed as an elder brother who brought greetings from home and homeland.

The first object of my trip was by no means uninviting nor difficult of attainment. It remains to record, briefly, certain observations concerning the second and third objects of the trip. From a visit so limited in time and extent as was mine, it would manifestly be unjust to hazard final judgment as to the social, economic and spiritual conditions of the Chinese residing in Western Mexico. There are many phases of the problem which require exhaustive study. The large number of Chinese engaged in agricultural pursuits may be mentioned as a case in point.

Nevertheless certain facts seem quite obvious. And since social and economic conditions are so closely interrelated, it seems wise to make joint reference to them in this connection.

No statistics were available as to the number of Chinese residing in Western Mexico, and repeated inquiries among the Chinese themselves brought answers of astonishing variation. But an estimate of from eight to ten thousand would perhaps be not far from correct.

Occupationally, the Chinese may be classified as follows:

1. Farmers, or market gardeners.
2. Business men on a large scale, such as importers, exporters and wholesale dealers.
3. Business men on a smaller scale, such as hotel and inn keepers, restaurant keepers, laundrymen, tailors, shoemakers, etc.
4. Employees of Mexican firms, day laborers, and the remaining few who defy definite classification.

In Mexico the Chinese who gain their living from the soil, live up to their reputations as "Farmers of Forty Centuries." They are able to excel the Mexican farmer in quantity and quality of produce, and to successfully compete with him in price. One of the most interesting sights of Hermosillo is the public open-air market place during the morning hours. Chinese farmers by the score have come in with their one-horse wagon-loads of vegetables, and Mexican men and women by the hundred, with an eye to quality and price, have journeyed thither to make their daily purchases.

Mention has already been made of the prominent position held by the Chinese man of business. Many of the Chinese business establishments have branches in leading centers and seem quite indispensable to their various communities. A friend who is an old resident of a large city in Western Mexico gave expression to his conviction as follows: "If the Chinese business men were all to leave the city tomorrow, the price of the commodities of life would advance twenty-five per cent within one week." This is a tribute not only to the technical ability of the Chinese man of business, but to his professional morals as well.

It is not wondered at that many a Mexican business man looks askance at his successful Chinese competitor and would welcome any means for his complete suppression. During my trip I heard repeated mention of the so-called "courage" of the United States in its recent legislation concerning the Japanese. It was argued that since the United States is admittedly a great nation, why should not Mexico emulate her illustrious neighbor and make drastic legislation concerning "the Chinese problem."

Nevertheless the Chinese of Western Mexico are winning their way to social recognition. While they may be shunned, except in matters of business, by many of the Mexicans, they compel respect. Their standards of living are constantly advancing.

In public they wear far better clothing than the average Mexican. There is a growing tendency to adopt Western clothing for all public occasions, though many prefer the more comfortable Chinese garb for home use. Many Chinese now eat three meals a day—instead of two, as formerly. The majority of them travel first class on trains. As a rule, they do not live in segregated districts. Practically all have a working knowledge of the Spanish language and some are quite fluent in its use. Many have married Mexican wives who seem happy and contented and are frequently the objects of envy to their sisters in less prosperous circumstances. Many magazines and newspapers from Canton and San Francisco bear testimony to a keen interest in "things Chinese."

With regard to spiritual conditions, any outward evidences of religious feelings or practices were notably rare. It seemed probable that several factors contribute to this state of affairs. In the first place, the average Mexican is not anxious to have his Chinese neighbor attend his church. Still less welcome is the thought of his becoming a Protestant. Such an act would make the Chinese doubly undesirable, and might thus conceivably lead to disastrous results in a

business way. The average Chinese is shrewd enough to know this—and acts accordingly. Then too, the great majority of Chinese men, whether in China or in Mexico, are but little concerned with temple traditions. The Chinese women have a monopoly on the old religious beliefs and practices. And there are comparatively few Chinese women in Mexico. The big majority of the men go about their business from day to day, seemingly unconcerned about religion—perhaps in the hope that their ceremonial duties are being vicariously performed by their women folk in China. In any case, no deep interest in religion—new or old—was on public display. But that does not by any means signify their religious feelings and interests were entirely lacking. I found many evidences to the contrary. In response to judicious inquiry I learned that a limited number of Chinese were attendants, or members, of their local city churches. A few told me that they held membership in this or that branch of the Protestant Church in China or California, but that under existing circumstances, a public profession of their faith was fraught with many difficulties. And many testified, with apparent pride, that while they themselves did not profess Christianity, one or both of their parents were earnest Christians of many years' standing.

This brings me to the third and last object of the visit—to inquire into the possibility and practicability of organized Christian work among the Chinese of Western Mexico. Certainly the manifest difficulties and complexities of the work must not be allowed to blind us to its outstanding need. The need is none the less real for having so largely escaped recognition by us in the past, for being still unperceived by the mass of the Chinese themselves. That the need can and should be met, must commend itself to our faith and to our duty as Christians.

Just how the need may be adequately provided for is a problem that will call for frequent consideration and revision with the unfolding work. In the initial stages of the work it would seem that the thing first of all essential is to "create an atmosphere" in the minds of the Chinese themselves, favorable to practical everyday Christianity.

Hampton Institute and The American Missionary Association

WE congratulate the magazine *Time* for its knowledge of the early history of The American Missionary Association. In the splendid campaign which has been carried on for needed endowment by the Hampton and Tuskegee schools none of the newspapers we have read have ever mentioned the relation of The American Missionary Association to the school at Hampton. *Time,* however, gives the Association full credit for having founded Hampton while all the others credit the founding to General Armstrong. In its issue of February 9, 1925, it says:

"Hampton Normal and Agricultural Institute was founded in Virginia in 1868 by The American Missionary Association, became independent of missionary control under the presidency of General Samuel Chapman Armstrong."

We feel that it is time that the facts were re-stated. Virginia was the scene of the first labors of the Association among the freedmen. Here was its first school for ex-slaves. A mission was opened at Fortress Monroe in 1861 where the Federal forces had gathered eighteen hundred freed slaves. This mission was under Rev. L. C. Lockwood who organized day schools in connection with a regular mission, one of them being held in the former residence of President Tyler. In the month of March, 1862, the colored people were removed to Hampton and a school of fifty members was opened in the old court house. During the year this school increased to about five hundred members. In 1864 the Association had twenty-five missionaries employed in Hampton. In the annual report of 1866 we note that General Butler had built a large school house and turned it over to the Association and in it we find seats for more than two hundred scholars. The report adds: "The facilities at this point *for a normal school* make the demand for one very pressing, and it has been determined to commence one here at the opening of the new term."

It was this year of 1866 that General Armstrong arrived at Hampton and became intensely interested in what the Association was trying to do. He recommended to the Association that they purchase a large farm there for the founding of this normal school. In the report of the Association at its next annual meeting, held at Homer, N. Y., in 1867, we read that "a farm of one hundred acres has been purchased, including the buildings, and the effort will be made to open a school of high grade with the facilities for manual labor for male and female. The buildings are pushed forward rapidly and the farm will be ready for tillage next spring." In the report of 1868, it is written: "This institution (Hampton Normal and Industrial Institute) under the auspices of The American Missionary Association, was opened April, 1868." It is in the annual report of 1869 that the name of General Armstrong appears as one of the teachers under the Association having taken his place at the head of the Hampton School in 1868. In his autobiography he writes: "Not expecting to have charge but only to help, I was surprised one day to receive a letter from Secretary Smith of The American Missionary Association, stating that the man selected for the place had resigned, and asking if I would take it. I wrote, 'Yes.'"

In 1872 the school was deeded to the trustees of the school with Secretary Whipple of the American Missionary Association as the president of the board, but so closely connected was the Institute with the Association in its history and its work, that the Institute was regularly reported among the institutions of the Association, and its teachers listed as Association teachers, until 1883. And General Armstrong himself never failed to pay his tribute to the Association and regard it as the mother of Hampton.

General Armstrong developed Hampton and no one can ever pay too high a tribute to the character and genius of that wonderful educator but Hampton was "founded" by The American Missionary Association.

Obituaries

Dr. Marshall R. Gaines

IN the death of Rev. Marshall R. Gaines at New Brighton, Staten Island, New York, on June 16 last, a Christian gentleman of the old school passed to his reward. Mr. Gaines was a graduate of Williston Seminary, 1860, Yale College, 1865, and Yale Divinity School, 1874. He was all his life a teacher, having taught in his young manhood in the Hartford High School, Olivet College and other well known schools. He was by bent a scientist and became known among a wide circle of collectors for his accurate knowledge in various branches of natural history. In 1884 he decided to answer the call of the A. B. C. F. M. as a teacher of science in the Dohisha University, Japan. He was then ordained and from that time until his retirement in 1909 he was a missionary. For over eighteen years he was president of Tillotson College, Texas. The American Missionary Association has had few, if any, greater teachers than Professor Gaines.

Dr. Isaac M. Agard

Dr. Isaac M. Agard who passed from this earthly life January 28, 1925, at Spencer, Massachusetts, the home of his son, was one of the most devoted as well as one of the ablest of educators in the service of the American Missionary Association. Dr. Agard was a graduate of Amherst College, 1879, and had a successful experience in higher educational and college work of twenty-six years previous to his taking the presidency of Tillotson College, Austin, Texas, in 1906. Subsequently Dr. Agard was at Straight and Piedmont Colleges totalling a period of eighteen years. Dr. Agard was an accurate scholar and inspiring teacher and a true gentleman whose personality and character won universal esteem. After his eighteen years' service of great usefulness Dr. Agard retired from the Southern work at the ripe age of seventy-four years. Dr. Agard had a wonderful influence on all young people with whom he came in contact and his passing is keenly felt in the world of education.

The A. M. A. Treasury

IRVING C. GAYLORD, Treasurer

We give below a comparative statement of receipts for January and for the four months of the fiscal year, to January 31.

RECEIPTS FOR JANUARY
(Including Specials)

	Churches	Women's Societies	Individuals	Total Donations	Legacies	TOTAL
1924	$77,136.71	$30,403.03	$7,990.67	$115,530.41	$4,079.66	$119,610.07
1925	81,242.78	27,768.48	8,274.35	117,285.61	10,714.24	127,999.85
Increase	$4,106.07	.....	$283.68	$1,755.20	$6,634.58	$8,389.78
Decrease	.....	$2,634.55	.....	.....	.....	.....

RECEIPTS FOUR MONTHS TO JANUARY 31

Available for Regular Appropriations:

	Churches	Women's Societies	Individuals	Total Donations	Legacies	TOTAL
1923-24	$129,807.92	$48,071.22	$3,353.64	$181,232.78	$29,303.78	$210,536.56
1924-25	131,812.00	43,764.73	3,802.89	179,379.62	25,901.71	205,281.33
Increase	$2,004.08	.....	$449.25	.....	.....	.....
Decrease	.....	$4,306.49	.....	$1,853.16	$3,402.07	$5,255.23

Designated by Contributors for Special Objects, Outside of Regular Appropriations:

	Churches	Women's Societies	Individuals	Total Donations	Legacies	TOTAL
1923-24	$1,152.47	$2,605.80	$20,431.06	$24,189.33	.....	$24,189.33
1924-25	1,315.55	2,141.41	22,033.85	25,490.81	.....	25,490.81
Increase	$163.08	.....	$1,602.79	$1,301.48	.....	$1,301.48
Decrease	.....	$464.39	.....	.....	.....	.....

SUMMARY OF RECEIPTS FOUR MONTHS

RECEIPTS	1923-24	1924-25	Increase	Decrease
Available for Appropriations	$210,536.56	$205,281.33	.....	$5,255.23
Designated by Contributors	24,189.33	25,490.81	$1,301.48	.....
TOTAL RECEIPTS	$234,725.89	$230,772.14	.....	$3,953.75

THE DANIEL HAND EDUCATIONAL FUND FOR COLORED PEOPLE

RECEIPTS FOR JANUARY, 1925

Income for January from Investments	$18,904.47
Previously acknowledged	5,882.83
	$24,787.30

CONGREGATIONAL HOME MISSIONARY SOCIETY

WE congratulate the churches at Corvallis and St. Helens, Oregon, on coming to self-support the beginning of the year. Both churches have shown a fine spirit in meeting additional obligations.

A home missionary church is in great need of forty or fifty copies of a good hymnal, "Worship and Song" or "Hymns for American Youth" preferred. Please communicate with Secretary Frank L. Moore, if you can help.

"Free Films" is the title of an interesting sixty-page booklet recently issued by the Acme Motion Picture Projector Company, 1132 West Austin Street, Chicago. It gives the sources, programs and lists of selected pictures for church and school. It costs twenty-five cents and is well worth obtaining.

Rev. Peter Cooper of Bowman Parish, North Dakota, has added Gascoyne to his field, making eight points he is now serving. There has been a general rally at various points in this large parish and it is finding expression in renewed local activities and in contributions to missionary work.

Copies of the Preliminary Report on Adequate Occupation of Local Home Mission Fields, adopted by the Home Missions Council and the Council of Women for Home Missions at the conference held in Atlantic City, January 15, may be had at this office. Address Rev. Malcolm Dana, 287 Fourth Avenue.

Alton and Ash Rock, Kansas, recently united in calling to their pastorate Rev. Harry Milford, the veteran lumberjack preacher. Mr. Milford is interested in rural community work and has taken hold of his new field with great enthusiasm. Plans for the development of community activities, along with the regular work of the church, are well under way.

A minister in a Western state serves a community several miles from the home church. Finding it impossible to make pastoral calls on the members because of bad roads and unfavorable conditions during the past quarter, he wrote one hundred and fifty personal letters to the members of the parish, an effective method of pastoral care when visitation is impossible.

One of our foreign-speaking home missionary pastors has had considerable success in raising extra funds for the church work during the past few months. The majority of the members are wage earners and they have responded to the pastor's suggestion that they give one day's wages each month to the church. Several have done this, in addition to their regular subscription, thus making it possible to meet their current bills.

The stereopticon lecture, "Home Missions under Southern Skies," has been very carefully revised by Dr. Elisha A. King, of Miami Beach, Florida, and numerous reservations are being made for it. The lecture is interesting, the views are fine, and we recommend it to all churches using stereopticon slides.

1924 is reported as having been a banner year for the work in Indiana. The staying qualities of the pastors, the building of two magnificent churches and the renovation of several others at a cost of half a million, the maintaining of the standard of benevolence, an unusual standard of organization and efficiency in the larger Sunday Schools, a growing support of the Summer Conference, show the deserving place of the Indiana churches in our common Congregationalism. The place of the Home Missionary Society in the life and success of the work in the state has been marked.

Congregational North Dakota states that the church at Valley City, under the guidance of Rev. Thomas E. Nugent, is taking an active interest in the students at the State Teachers' College. A social evening recently provided an auto ride, supper at the church, and evening filled with stunts and games of delightful interest to those who attended. More than a hundred students, besides faculty members and others, were present. The modern equipment of gymnasium and social rooms is rendering good service on such occasions. For the first time the number registering at the college who gave the Congregational church as their preference is larger than the number favoring any other church.

The teacher of a class of boys and girls in Roundup, Montana, asked her pupils to compose little prayers which they might use each day. The following, which is reprinted from the Christmas issue of *Congregational Montana,* was written by Louise Eiselein, a little nine-year-old girl:

Dear God, good morning. I am glad to see another happy day,
I know that nothing hard or sad will come to take my joy away.
I know that you are here with me, the same as you were here last night.
And you will help me, God, to see the way to go and what is right.
Today I have some things to do; please make me do my very best,
Help me to think of others too, when I would rather play or rest,
And then, please, let me have some fun. Please smile, dear God, when I do play.
So, when night comes, and day is done, I'll know I've had a fine good day. Amen.

The Farthest-Reaching Kindergarten in the World

The Ellis Island Kindergarten touches children with a spirit impossible for any one with brass buttons and a uniform. It is helping the children of twenty languages and twenty different racial inheritances to live together and develop harmoniously. MRS. JENNIE F. PRATT, *Ellis Island Kindergartner, tells of the Port-to-Port Child-Gardening she is doing.*

ONE'S first impression of the empty room which houses the Ellis Island Kindergarten and First Grade School in New York Harbor is of its discouraging narrowness. It seems to be a common passageway through which an endless line of trucks of blankets takes its way, while the sounds which arise from the detention rooms on the floor below might come from either a zoo or the hearts of innumerable and comfortless Rachels. But the sun comes out of a cloud and fills the alley-like place, and one sees through the many windows the broken, mountain-like skyline of the buildings of what every immigrant calls "Ashore." One realizes that there are no animals, no weeping children of Israel, below in the Ellis Island detention rooms; only the mothers and fathers of the kindergarten children trying to make themselves understood. Then, suddenly, the kindergarten "comes in."

Rose, an apple-cheeked little mother of Poland, half carrying, half dragging the baby and just as anxious to take care of other babies as of this small brother; Syrian Richard, his terrified dark eyes changed to a softened light of happiness; a Swedish mother as timid and as interested as the twin girls who cling to her hands; Pietro from Spain, a fantastic little figure in his faded yellow suit and peaked cap of knitted blue worsted with a tassel from which he will not be separated because "mother made it"; Derrick, four-year-old Britisher, traveling alone to California and saying pridefully, as he looks over at New York, "A bit like Liverpool,"—so the children troop in. Each has two goals, —to keep as close to Mrs. Pratt and her assistants as possible, and to reach a chair in the kindergarten circle first. Without for a moment separating herself from the children, Mrs. Pratt explains why the procession of the children has only just appeared.

"I had as many of them as possible out on the lawn playing games," she says, "and I always take some time each day to make the rounds of the detention rooms and the hospital to see if there are new children arrived on a recently unloaded ship whom I can persuade to come to the school. It isn't easy to get them. They are timid and the parents are more so, thinking that we are going to do something which will alienate their little ones. Everything, the strange surroundings, the necessary physical inspection, the unexpected deportations with their incidental wait here on Ellis Island, combine to frighten these strangers at our port. At the best, the fathers and mothers are little more than children and we have to coax and persuade and comfort them in order to get the children. Languages? Oh, yes, I speak Spanish, French, Italian, Portuguese, and I am learning Yiddish." Then this kindergartner hints at the secret of her understanding of this immigration problem, our greatest national problem just now. "I was born here on Ellis Island."

Then she goes from one to another of the forty children waiting expectantly in the kindergarten circle, their only common speech that of "Teacher" and "Good morning" for a learned few, and she touches each as she tells us a little about their lives.

"Richard, oh, it has been hard for him. Six months

in a southern prison, and he is only eight years old! His father was smuggled into the United States through Mexico and because he is an illiterate, he was arrested and put in jail shortly after he crossed the line. There was no place for Richard to stay except with his father, and the life in a cell made him appear feeble-minded. He will be deported. Three quarters of these children will be sent back to Europe with their parents for various reasons. But Richard, due to legal technicalities, has been in the kindergarten quite a long time, and look at him!"

TOWERS OF THEIR LAND OF DREAMS

Richard was almost chuckling as he looked about the room for his favorite blocks, crayons, paper, and his own Stars and Stripes.

"No matter what these children must return to," Mrs. Pratt says hopefully, "we will have given them from two weeks to three months of the free, natural development of the kindergarten, and I feel that it must affect all their future lives.

"The plan of work for this shifting number of children, scarcely one of whom speaks a word of English when he comes to us? Well, it has to be cleanliness first. We must help them to understand that a child-garden with the blocks, the colored beads and sticks, the materials for occupational work, the child-size tables and chairs, the fine piano we have here, must be, first of all, a clean garden. We have bathrooms and lavatories on this floor and part of our daily routine is the learning how to use soap and water. I bathed fifty-six children yesterday, although I am afraid they do not look it today," Mrs. Pratt says cheerfully, and one cannot resist noticing her hands. She has the finest hands a woman can boast of, hard-worked, roughened, tired hands from bathing and tending little children.

"Then we adopt the kindergarten morning circle as far as possible to those very short songs and stories of repetition and marked rhythmic quality which will teach the children a few words of English." She continues, "The game work is a matter of motion and pantomime having to do with the daily routine of keeping clean, living in this new environment, and learning to recognize and love the American flag. 'Here We Go Round the Mulberry Bush,' 'The Muffin Man,' and 'Soldier Boy' are among the children's almost daily choice of games, and each may be adapted to the teaching of English, and that second, and almost as important goal of our work here, the teaching of fair play.

AWAITING ADMISSION

"The children are very different, not only in language, but in their racial inheritance. They quarrel and fight, because their nations have quarreled and fought for centuries. The Nordic type of child who lands at Ellis Island selects instinctively the gifts and occupations of Froebel. The child from a Latin country selects the didactic apparatus of Montessori. But they are all at home in the world of music; we have a pianist or the Victrola playing almost constantly each session of the day. And the children find a common interest also in the playthings which they have never had in their lives before; balls, dolls, small animals. I wish, in this connection, that you would study Graziella."

Mrs. Pratt, in the intervals of telling about her Ellis Island work, has led the children through a successful circle of songs, drill in a few words of English, a march in which each child held a flag and sang, "Red, White and Blue, We All Love You!" and has now settled her charges for an occupational period. The long, barren room is alive with color and the hum of ten different languages with one common note, joy.

There are about sixty children, from two to fourteen years of age. An assistant tells us that two hundred children have been cared for in a day. The kindergarten children are stringing beads, cutting paper figures, looking at pictures, and coloring. The older children, organized for first grade work at the farther end of the room, are learning to read and write, to draw, and the girls are being taught to sew and knit. Some of these older children are showing proficiency in the arts and crafts of their countries.

In this period of handicraft, each kindergarten child either holds a toy, or has a favorite plaything set up in front of him on his table. Often they exchange these toys. Sometimes they try to take away a neighbor's little horse or railroad train. But Graziella holds her big doll close to her as she strings beads. No child would think of taking it away from her, and if any child tried, Graziella, six-year-old child of tragedy, would fight as no

other child in the Ellis Island kindergarten would fight, because she is Latin. Also because this doll is her symbol of the unfolding of a child's hurt soul.

She is a little bent-over, poorly clad, quiet child, whose dark eyes hold more sorrow than it is believable a child's can. She gives an impression of being age-old in the experience of tragedy; of having suffered

GIRLS OF THE KINDERGARTEN

so much that nothing matters now; of having known so much cruelty that she has lost the power of expressing even grief. But as Graziella hugs her doll and picks up a bit of color for her bead stringing, she sees that Pietro is close to trouble. Wandering happily about, the small Spaniard is following the kindergartner, and a mischievous little Russian snatches Pietro's beloved cap off by its tassel.

At that moment Graziella flies to Pietro's rescue. She still clutches her doll, but she salvages the cap with its fantastic tassel. She pulls it tightly on Pietro's head and down over his ears, dimpling into a rare smile as she does this. There is a ripple of approval for Graziella from the table as she returns to her beads, and the shadow of her smile does not leave her face for some time. Graziella seems almost child-like, one realizes.

"She was examined by the authorities here," Mrs. Pratt tells us, "and gave every evidence of being feeble-minded. On account of this child's condition and the likelihood of her becoming a public charge, her parents were to be deported and the case, being in abeyance, gave us an opportunity to persuade Graziella to come into the kindergarten. We had to bait her with a doll. We found out that she had never had a chance to hold a doll in her life. When we got her to the kindergarten, she seemed dazed, unable to move unless one led her. She never smiled, never made a sound in the games, never took part in anything for weeks.

"Then, never separating her from her doll, I persuaded her to take off her hat, her coat, to wash her hands, to bring me simple articles of which I told her the names—a broom, a piece of soap, a box of colored beads. After a great deal of patience on our part, Graziella began to notice the other children. Then she smiled occasionally. She plays a little now, but most of all she finds her happiness in trying to help other children as you saw her championing Pietro. She seems to be trying to express for others what has been lacking in her own life. She is feeling and giving out sympathy. What was the cause of her apparent feeble-mindedness? Graziella came from an isolated farming section of Southern Italy, where life was primitive and particularly hard. There are younger children and an illiterate mother who was cruel to her, and Graziella never played at all. She did not know how to play. She worked in the house and in the fields as far as her strength would allow it, always beaten, underfed, frightened, until her soul was almost killed. I feel that the spirit of the kindergarten has released the spirit of Graziella. I am working with her mother trying to teach her how to care for children. If she is admitted to the United States, we will try to keep in touch with Graziella, and our schools and local social agencies, combined with better living conditions, ought to continue the development we have begun here with this child."

Mrs. Pratt's story is interrupted as a beaming person in brass buttons and blue broadcloth appears at the door waving a bit of paper. A mother from Italy, who has been in the kindergarten with her brown-eyed little Leonardo all the session, helping and encouraging him, goes to meet the official's beckoning hand. The entire kindergarten gets up and goes, too, for this is an occasion for rising. The bit of paper is the Italian mother's passport with the wonder word "Admitted" written across it. The kindergarten feels all the joy of this family, who will board the Government barge at once and cross to shore. The noisy, unclean, slow-moving Ellis Island barge is a ship of dreams for every immigrant child.

The kindergarten and primary work which Mrs. Pratt directs is carried on by The Congregational Home Missionary Society, the Government supplying the room. The only available room is this long narrow one, but it widens in our fancy into a hall of childhood. Here the understanding and self-activity of kindergarten philosophy applied to the problem of the alien, bring light out of darkness in child life and open the narrow passageway into the broader path of

BOYS OF THE KINDERGARTEN

a harmonious life. It is significant that a private organization rather than a public grant is responsible for the movement in kindergarten extension which is represented at Ellis Island.

Recent immigration has consisted largely of women and children, many coming to join husbands and fathers already in America, many to find shelter after

the disasters and persecution of war with some relative or friend. Our present quota restrictions and the laws relating to the health, bonding, mental condition, and other necessary selective legislation in operation at the port of New York necessitate hardship, especially among detained children. Perhaps the immigrant arriving in the morning is on shore before night, but in a large percentage of cases there is some detention. This may be caused by the need to communicate with friends or relatives, by failure to pass some prescribed test, by the exigencies of the quota law, or by one of many other causes. This detention may last for months, and it is these children, who may never go ashore, who will take back to Soviet Russia, to disorganized Austria and Germany, to struggling France, and the primitive mountain and valley hamlets of the smaller principalities the glad memory of an American child-garden.

The child who follows the Ellis Island gesture of the approved passport, having been in the kindergarten there, comes to us "ashore" with the hope for a continuation of the life of the spirit which gladdens him there.

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The Midwinter Meeting

"THE Tuesday after the third Sunday of January" is a date to be underscored in the Congregational calendar. It is the day for the annual assembling of the Board of Directors of the Congregational Home Missionary, Church Building and Sunday School Extension Societies. The Directors, thirty-six of them, come together from the four corners of the land to listen to reports of what has been accomplished by this Church Extension group of societies in the year just past, and to plan for the work of the year ahead. Their action involves the consideration and approval of general policies, the election of executive officials, the scrutiny of the state of the treasury and the adoption of budgets. This, from the standpoint of organization, constitutes the heart of the "Midwinter Meeting of the Church Extension Boards." Such a meeting was held at the Cooper-Carlton Hotel, Chicago, on January 20 and 21, 1925.

As concerns general interest, however, the Midwinter Meeting is much more than a business session of the Board of Directors. Both within the sphere of the three societies most directly concerned, as well as in the wider fields of the other benevolence organizations of our communion, this annual gathering of the clans, spelled with a "c," is easily one of the most important events in the life of the Congregational faith and order. To it come the men and women who are most directly charged with responsibility for the entire denominational program; the superintendents, secretaries and officers of the Church Extension Boards and, to a considerable extent, the representatives of all the other benevolent societies and of the National Council and the Commission on Missions. In this wider sense the Midwinter Meeting extends over a period of almost ten days, beginning with the convening of the secretaries of the Education Society and closing with the sessions of the Commission on Missions. The scope of this article, however, permits a review of only that portion of the entire meeting which falls directly under the auspices of the Extension Boards.

Beginning with Saturday as a day of personal conferences between superintendents, secretaries and officers, the program was continued through the following three and one-half days. The high spiritual note sounded by Dr. George W. C. Hill on Sunday morning, was struck again and again in the service of communion led by Rev. Harry W. Myers, in the illuminating and fervent devotional studies, six in all, by President Ozora S. Davis of Chicago Theological Seminary, in the closing address by Dr. J. Percival Huget, President of the three societies, and in other addresses and discussions incident to the carrying out of the program. It was good for the soul to be present, and those who were privileged to attend came away heartened for the tasks of another year.

A notable feature of the meeting centered in the four open "forums" at which were discussed the subjects of "Stewardship," "Organized City Work," "The Rural Field," and "Interdenominational Coordination." Close attention, too, was commanded by the earnest presentation of their work by the various secretaries. Of especial interest were the addresses centering about Hawaii, admitted by the Directors to the status of a constituent state, and the depiction of the trials and triumphs on a frontier field, as they were vividly portrayed by Mrs. Thomas Nowell, who knew from experience whereof she spoke.

Perennial in its power to grip attention is the "Review of the Field," in which thirty-one superintendents, for five minutes each, report on the state of things in their own particular territory. There was something magnificent about the steady sweep of these reports as, beginning on the Pacific slope, they moved eastward across the country. It gave one a sense of the earnestness and energy which are being put into the home missionary and extension program. Great, sparsely settled areas where organized religion has no representative vie in need with close-packed city slums and with those older and still useful churches in communities where a changing population has brought serious diminution in financial support. But little by little America must be brought into friendship with Him whom to know aright is the only life worth while and as one listens to such a presentation as this by our superintendents it becomes evident that Congregationalism is contributing no insignificant share, aside from the work of self-supporting churches, to this great end.

The Superintendents' Conference, beginning simultaneously with the business sessions of the Directors, was full of interest in its discussion of problems intimately connected with organization and administration and the fundamental principles and purposes of our work. Of especial importance were the questions

raised, either directly or by implication, by the report of the Committee of Twelve to the Commission on Missions, since whatever changes in missionary organization may ultimately be adopted, the work of the superintendents is absolutely certain to be directly involved.

One of the best results of the Midwinter Meeting finds no formal expression in the program but is woven into it from beginning to end. It is the closer friendship between fellow-workers and the better understanding of one another's problems which inevitably follow from this period of close companionship. Each goes back to his work with new courage and clearer vision conscious that in the work to which he has been called he is not alone but a part of a well-organized group of Christian men and women who are sincerely devoted to the realization of the purposes of the Kingdom.—E. M. H.

"What Is This Valley Church and Community Center?"

By Superintendent R. R. SHOEMAKER *of the Southwest District*

IT was at the International Exposition at El Paso, September, 1924. The Exposition had been organized to promote international good will and to improve trade relations between Mexico and the Southwest. The Mexican Government had loaned two bands and its famous Tipica Orchestra of fifty-five pieces. The writer was listening to this orchestra, when between numbers, he overheard the following conversation:

"What is this Valley Church and Community Center? They seem to have a finger in all the pies here. I counted seven booths run by them and they seem to be taking most of the prizes. Listen! There's the official announcing the prizes now:

"'Sweepsteaks on grapes, Lower Valley and Community Center.'

"'Most attractive booth, Lower Valley and Community Center.'

"'High score of eight hundred and eighty-nine out of a possible one thousand, Lower Valley and Community Center.'

"'First prize for biggest corn, Lower Valley and Community Center by Rev. W. H. Elfring.'

"That's what I mean. See?"

The man addressed, evidently of the Lower Valley, replied: "Don't you know about the Valley? They're a live bunch down there. See that fat guy over yonder? Well, that's Elfring, the pastor. See the woman at that booth over there? That's Mrs. Elfring. Believe me, they are live ones. They started it. It was this way: you see, the Rio Grande Valley has irrigation from Elephant Butte Reservoir and it is filling up rapidly with business people from the city who want to live in the country, and also with small truck and fruit farmers. The Texas Pacific Railway, a trolley line, and a paved highway run right through the Valley. That man Elfring was pastor of the Congregational church in El Paso, and he bought a small acreage and moved down. He took an interest in the development. One night a group of neighbors was talking and one remarked: 'Why can't we have a church of our own down here—a church that Methodists, Baptists, Presbyterians, Episcopalians, or anybody can attend and belong to? How about it, Elfring?' Elfring, like Barkis, was willin'."

REV. W. H. ELFRING

The scene changes from the Exposition grounds to the month of May and the Valley. The Joint Congregational Conference of the Southwest is in session at El Paso. One item is the dedication of the Valley Church and Community Center building, a beautiful structure in Spanish style and worth twelve thousand dollars. The Church Building Society had agreed to make a grant of fifteen hundred dollars and a loan of one thousand. The men and women of the valley had underwritten the rest.

There is a beautiful Ladies' Parlor, with a big fire-

VALLEY CHURCH AND COMMUNITY CENTER

THE FIRE PLACE

place and wicker furniture; also a men's club room, a large auditorium with a stage; a kitchen and a home for the caretaker. In addition there is an outdoor basketball court and athletic grounds.

The women had subscribed one thousand dollars and the merchants in the city furnished materials at cost. One firm made the church a present of a hot point electric range. It was good business, for the valley has found itself and is growing rapidly. A special school district has been organized and a new school building, modern and adequate, has been erected.

THE CHILDREN'S CHOIR

Now we move forward in our story to the week following the Exposition previously mentioned. The women who started out to raise one thousand dollars have raised eighteen hundred. A full-time caretaker is at work. The plant is open seven days a week. The men meet for games, fellowship, the discussion of everything from politics to peaches, and to plan for neighborhood betterment. The women meet to sew, visit, for demonstrations in canning, health promotion, educational interest and to provide for the social and religious life of childhood and youth in the valley.

The Boy Scouts, under capable leadership, meet here. The Girl Reserves, with a trained Young Women's Christian Association leader likewise are in evidence. There is a club which is enlisting the dramatic ability of the young people. A surpliced children's choir occasionally furnishes music. The well-graded Sunday School meets on Sunday mornings. And the end is not yet. The people are planning to buy another half acre of ground and build a chapel, so that the entire present structure can be used as a parish house. The people are united. There is a neighborhood consciousness all the way from business to spiritual life.

It is in cases like this, brethren, that the Congregational church has a work to do. In this instance it offered liberty of thought and a vital interpretation of religion. Only one of the total membership and supporters of this enterprise was originally a Congregationalist. Of the official board, two were Episcopalians, one a German Lutheran, one a Methodist, one a Baptist, and one a Christian. The president of the Woman's Society was a Baptist, and the pastor was recruited from the German Evangelical Association.

Hard Times, But—

By REV. CLATON S. RICE, *Boise, Idaho*

"YES sir, preacher, the Jensons have gone, the whole bunch of them. They were put off their place last week. They put in nine hard years there. No one ever worked any harder than Alfred Jenson and no woman ever put in longer hours than his wife. They gave nine years of their lives to building that water wheel, leveling that land and putting in crops. They put in a lot of money, too, for they paid half down on the place when they went on; and they have paid more in on interest than they owed.

"Now at the end of nine years they have to move off and leave everything, machinery, stock and all. They haven't got a thing left, except their Ford and a little bedding.

"The fellow who holds the mortgage will make big all right. He gets a fine place, all in cultivation, and all his interest, and Alfred Jenson and his wife and kiddies have to start all over again, without a thing to begin with. Alf will be more careful about the contract he signs next time, I'll bet you.

"And the old man, his daddy-in-law, and his wife, they have gone too. So the church has lost the Sunday School superintendent and the choir leader and two Sunday School teachers and some of the very best supporters it had. We sure miss them, preacher; we only have ten members left.

"Yes, ten members is all. You didn't know that the Kuglers had gone and the Joneses? Yes sir, they couldn't make it. Strange about Kugler! His dad gave him the place and stocked it up for him. But cattle aren't bringing much now and hogs are way down and alfalfa didn't produce much seed this year. It looked better than last year, but for some reason when we came to thresh there wasn't a thing to thresh. It leaves folks awful hard up.

"You know the Government estimated the cost of our water for irrigation here at sixty dollars an acre. They're not done work yet and the cost has run up to a hundred and twenty-five. Some others are about to leave. What can we do?

"So some folks have been forced off and others are planning to leave and we haven't had much crop this year and it all looks mighty bad, but—say, we aren't so bad off after all. We're getting our three squares

every day and we've got roofs over our heads and we can burn sage brush if we can't get nothing else and the kiddies are all in school and it looks as if the Government might adjust that construction cost so that we can pay it and I know we've got to keep the Sunday School and church going, for we're not going to be pagans even though we are away out here in the West. We are certainly all united about that.

"Sure, preacher, count me in on anything to keep her going. I'm game, if there are only five of us left. I can't lead the choir, but I'll take that class Jenson left, if it kills me. I'm going to stick. Some day we'll have a real country here and an honest-to-goodness church."

A Pilgrim Church in East Texas

By REV. W. UPTEGROVE HOLLEY, *Palestine, Texas*

IT was in the year 1876 that a company of English people came to America on a sailing vessel of the clipper type. This voyage, as were most Pilgrim voyages, was rough, taking over four weeks.

These people did not tarry long in the Eastern part of the United States, nor did they stop in the Central States for any length of time, but came to East Texas and Palestine, then a little town with fifty years of history behind it—a history of Indian fighting, of the Texas war for independence and the wresting of farms from the mighty forests.

A few Yankees from Maine also came this way about the same time, and these early settlers formed the First Congregational Church of Palestine, one of the first churches in the section. Rev. E. F. Fales was the first pastor, and his pastorate was the longest in the history of the church. Willis Kendall, a charter member, is still living and in active service. Pastors have come and gone—in later years such men as Martin, Crabtree, Burhans and Lambly.

The church has always maintained the Pilgrim spirit of doing first things. The Sunday School was organized forty-four years ago in the little home of Mother Siverwright, one of the members of the party from England.

But with the coming of the International Great Northern general offices and shops to Palestine some years ago, the church became more and more identified with the railroad workers, as most of its membership, both men and women, came to be employed in the shops and offices. We have had many difficulties to face because of lay-offs, lockouts, and strikes during the last ten or fifteen years. No greater test has confronted the church than the shopmen's strike of 1922-23, but the problem was solved successfully. At the "White Gifts Christmas Service" of 1922, as the people of the church came down the aisles and placed their gifts of love and sacrifice on the communion table, in order that the year's obligations might be met, tears ran down the pastor's face. These people had been laid off in November, 1921, and were not called back until May, 1922. Then in July, came the shopmen's strike, and out they all went again. And these poor people, who had been out of work for a year, laid six hundred and fifty dollars on that table.

But industrial field difficulties are not the only ones to be considered in this outpost of civilization. We are in the part of the Southwest where progress is slow. The Rio Grande Valley has developed more in ten years than East Texas has in one hundred. There is a reason for this. The Valley is being settled by wide-awake people from Iowa, Kansas, Nebraska and the Dakotas, who have the progressive spirit, while certain religious teachings in East Texas have made some of the people fatalistic. And it is safe to say that the majority of the farmers in this country made beautiful by the hand of God, are living in shacks that are very little, if any, better than those occupied by the Negroes. But "what is to be will be"; so they go on existing but not progressing. One young man left his church recently because, as he said to the writer, "The woman I married didn't belong to the same church I did, and some time after the wedding, my minister came to me and said: 'Look here, brother, your wife must join our church. Because if she don't belong to the same church you do, and you have any children, they will be illegitimate!"

On another occasion a woman called up on the telephone and asked me to come to her house and help her boys. This family belonged to one of the great Southern churches. The boys in question were members of a gang of youngsters who had been breaking into the stores and robbing them of considerable goods and money. They told the judge they were not guilty, but confessed to me that they were. I turned to their mother and said: "These boys need Christ." Her reply was: "Oh, their religion is all right. They are saved. They joined the——church over a year ago."

So we stand as a beacon light for the open mind against the closed mind. The influence of Congregational liberty and fellowship can not be adequately measured by the figures of the church clerk or in the Year Book. We are as surely Pilgrims here as were our forefathers when they embarked for the New World over three centuries ago.

A leading educator of the state recently said that poorer English was used in East Texas than anywhere else in the nation. This may be an exaggeration, but it is poor enough, and the children of the manse are already speaking it. "He done gone done it," is a sample. However, faithful men and women are working in the public schools to overcome this and other adverse conditions. And they will succeed. The country school problem of East Texas is more difficult than almost any other. There are poor buildings, poor teachers and short terms, often not more than three or four months of school in the entire year.

East Texas, with its wonderful natural beauty and its undeveloped resources, is waiting the magic touch of progress and it is not far away. Under these red hills are enormous quantities of iron ore. Coal beds are just beginning to be mined. Other minerals are being discovered. There is no question but that there will be great steel mills here within the next decade

or so; the great central fruit belt of the nation will be located in this section; the population will increase by leaps and bounds, and the First Congregational Church of Palestine is a strategic center which will meet this oncoming development and build the larger spiritual ideals and life into this new era.

THE PASTOR'S DAUGHTER

The activities of the church are vital. There is a woman's society, the King's Daughters, which is the strength of the work in many ways. The Church School is graded, and more and more is using the graded lessons. We, of course, use Pilgrim supplies. The two Christian Endeavor Societies are doing fine work and we are encouraging the young folks to go to Fairmount College, Wichita, where Dr. Finlayson is leading so splendidly and successfully. We have also a Men's Brotherhood and twelve of the men, as an organized chorus, have sung at the church services on several occasions.

As a church we have been through a great crisis brought on by two conditions: the erection of the new church building during war times when prices and labor were exceedingly high and the great railroad shopmen's strike more recently. Many families had to seek work elsewhere and this depleted the membership of both church and Sunday School very seriously.

More than once we felt like turning our backs on the task; but we have faced it instead and have gone ahead with the knowledge that the prayers and loyalty of the group of members has never wavered. Of the present membership of a hundred and seventy-six more than ninety have been received in the last three years. Some real Southern people have moved in and have come into our church, indicating the change of attitude on the part of the younger generation. Within the last three months six young men have entered our fellowship, three of them Southerners. Pioneer work is bearing fruit. And while we were late in entering this field—that is, late compared to other denominations—we are creating the larger religious atmosphere of brotherhood which we believe will take the place of the prevailing attitude of mind: "If you don't see things as I do, we must be enemies." The Klan influence is waning; the all too free gun play is going; law and order are here. The awakening of this great country will come with the young men and women who have received the larger vision of life through contact with the larger fellowship that has been offered to them through the years.

As the little city and surrounding country grows and develops the Palestine church will grow in numbers and influence. We are trying the County Parish Plan and are going to four different places in the country doing community church and Sunday School work. Here is where the missionary Ford comes in just right.

Our debt on the new building is being lowered slowly. We are taking more interest in the World Program of Congregationalism and benevolence contributions will likely be much larger than last year. One difficulty with which we have to contend is that our churches in Texas are so scattered that there can be little fellowship except at Conference time.

This is the fourth year on the field—a long time for the Palestine church to keep a pastor. We are sure the future is large with opportunity and that the church will be able to meet it, with the large number of young people who have come into our fellowship.

The Church on Holey Hill

By REV. GEORGE DALZELL, *Hedgesville, Montana*

"AT last we have a church on Holey Hill," said my witty Irish Catholic friend who responded to a toast on dedication day. It was known as "Holey Hill" not because of sacred associations, but because there were so many holes in it. These holes were abandoned excavations which represented church building plans gone "fluey." Three different holes in that hill before there was a church building!

The first hole was made about twelve years ago. There were more people in Hedges and vicinity then than now and considerably more money. Those were boom days for central Montana. Rainfall was ample, the yield of barrel wheat was surprisingly large, prices were good, splendid houses and barns went up in many places, loans on the land listed at a good valuation were procurable, anybody could get money at the banks; most of the farmers bought tractors and power machinery. Now you see abandoned farms and vacant houses on every hand.

On the Buffalo Highway, between Hedges and Franklin, a distance of fourteen miles, there is not now a single inhabited house. Whole colonies of people have moved. Much of the land has been sold under mortgage foreclosure and is held by Eastern loan companies. Tractors and auxiliary machinery have, for the most part, been bunched on vacant lots as property of the banks and classified by the receivers of defunct banks as "unsalable securities." The Bible says, "A horse is a vain thing for safety," but the men who are staying by the job in Montana have abandoned the tractor and are depending on the horse. As intimated, most of the banks have closed their doors. Little cities, like Lewistown and Roundup, were left without a single bank. Even large places, like Billings, Great Falls and Missoula, all had bank failures. The Hedges state bank closed on the last day of 1923. To quote from *The Saturday Evening Post*: "In 1917 the crop fell to seven bushels; in 1918 to

five; in 1919 to nothing." Since that time drought and grasshoppers have taken their toll. Last year the prospect was better, but a widespread hailstorm and high wind cleaned up nearly all the crops about Hedges.

Hole Number One

Twelve years ago rather ambitious building plans were adopted and the basement was excavated. It would take too long to go into the whys and hows of the giving up of the idea.

The enterprising Ladies' Aid bought the old schoolhouse which has housed the first school of the settlement, and later added a wing to it. For more than ten years this constituted the plant and part of the time there was room and to spare. Three years ago last April the present pastor missed railroad connections at Harlowton, and so caught an auto ride over to Hedges in order to get the northbound train at that point. He learned that Hedges had been without regular services for some time past. As a consequence two churches acquired from the Presbyterians were yoked with Hedges and the writer assumed charge. In the fall Hedges agreed to raise more for financial support than the entire field had hitherto raised when the pastor devoted his entire time to that place.

THE PASTOR AND A POSSIBLE SUCCESSOR

The church took on a new lease of life. The Sunday School was built up, a young people's society was organized and the attendance taxed the capacity of the building. It became evident that we must enlarge our quarters, but it seemed a tremendous undertaking in view of crop failures and hard times.

Hole Number Two

Finally, plans for a new auditorium with basement were adopted, with the intention of using the old rooms for Sunday School and social work. A grant was secured from the Church Building Society, donated material was hauled to the ground, the basement was excavated, undermining in part the old building. Hole Number Two had been made.

The new missionary superintendent came to look over the work. He was very much impressed with the feasibility of an all new building. He submitted plans which he estimated would not cost greatly in excess of those already under way and at a public mass meeting they were adopted. But about that time the price of building materials was emulating Elijah's chariot, and when the specifications were submitted to the dealer in materials it was found the cost would be considerably more than the estimate given. The foreman resigned, some church members quit, cold weather set in suddenly and the old building, on stilts, overhung the excavation, in imminent danger of collapsing and being engulfed in Hole Number Two. "The community wouldn't stand together!" "History was repeating itself!" "It would end with another hole in the ground!" So said and believed a number of people.

We could not go back to the old plan, and the new one seemed almost impossible. Then we had the whole winter before us—ample time for our zeal to cool off. But the reorganized building committee was game. Sessions were held with the representative of the Monarch Lumber Company of Great Falls. Expensive features were eliminated, but the general outline of the plan adopted was retained. Changes in material were made, and it was decided that all millwork should be done by hand, using partly donated but skilled labor. When spring came the people were told that the church would be built.

Hole Number Three

Thus Hole Number Three was started and men began to call the place "Holey Hill," and there were those who thought we would get no farther than the third hole. But the determination and enthusiasm of those in charge was contagious and when the excavation was done and the forms in, a small army of men mixed and poured the concrete walls. From that time on it was considered a community task. Even the Catholics of the place, who had their own church to keep up, contributed both work and money to the enterprise. With the exception of the head carpenter, the plasterer and the stucco man, who all made generous contributions, practically all the other work was donated. By October 22, we were ready to dedicate and the folks "from Missouri," who had refused to do anything until a church had been built, contributed handsomely and the building was dedicated free of debt, with some assistance from the Church Building Society.

Hedges is an obscure town not far from the backbone of the continent, not very old and not very big. But Eastern readers may be interested in the way we do things out here. Shortly after the town was established a public library was established which continues to be of untold benefit to the community. Then for a number of years an Ellison and White Chautauqua has been held every fall. There is fine musical talent in the place and until recently a band of twenty pieces and more has been maintained; also orchestra, glee clubs, and the like. For two years past the church has been in use six days in the week usually, but not often seven. Pressure was brought to bear on the movie theater man to move his performance from Sunday to Saturday night, and since that time we have endeavored to keep Saturday night free of church functions and the movie man has lost nothing by dropping out on Sunday night. Wednesday evening is reserved for the prayer meeting, Bible study, mission study. At present we are studying the Epistles and their writers. There is a good attendance, especially of high school pupils. About twenty minutes are devoted to singing practice. The other evenings are given to social work and athletics. Indoor athletics are conducted under proper leadership.

The Young People's Society, which meets on Sun-

THE CHURCH ON HOLEY HILL

day night, has been run on somewhat original lines. Three years ago, when the society was organized, none of the members belonged to the church and by the following Easter most of them had come into the church fellowship. For the most part we use the Christian Endeavor topics. Variety is sought and a number of programs of an original character are planned and carried out.

Quite extensive social work is done under the auspices of the Ladies' Aid, the Young People's Society and the men of the church. Dinners, socials, Fathers and Sons, Mothers and Daughters and other kinds of banquets, receptions, plays, musicales, as well as a great deal of an original character enter into some of these entertainments. For instance, we are on the main trail between Yellowstone and Glacier Parks. Accordingly one entertainment was entitled "Going through the Parks." At Yellowstone we were shown the geysers, paint-pots, bears and deer. Four men, impersonating the local yarn-spinners, told thrilling but impossible tales. These represented the geysers and they gushed in fine style. Various small containers of materials designed to subdue the tint of people's noses, impart brilliance to their cheeks, change the color of the hair, and so forth, represented the paint-pots. A group of high school boys in track suits represented the bears. There were black bears and cinnamon bears, and we were given to understand that all the grizzly bears were in the audience. The high school girls impersonated the deers. The most comical feature of the entertainment was the adventures of lady tourists who were stranded in a Ford car and their rescue by a chivalrous man and his somewhat jealous wife. After exhausting efforts had been made to move the car it was found to be out of gas. A group of bald-headed men were designed to bring to mind "the bold, bald, bare peaks of Glacier Park."

"Rank nonsense," I can imagine I can hear some sedate church members say. It may be, but nevertheless our social work and entertainments have been important factors in holding up the morale of the entire community.

Dealing With Overchurching in South Dakota

By Superintendent DAVID J. PERRIN.

ONE who is acquainted with the early life of newly-settled territory understands how communities ofttimes become overchurched. When an Indian reservation opens for settlement and railroads are built, towns spring up at regulation distances along the railroad. The people of every little town cherish visions of the big city which is to be. Leaders of different churches, sharing the hopes of each new town, seek a footing in the metropolis-to-be. But only a few of these places become cities. The smaller towns, disappointed commercially, find the support of two, three or four churches burdensome. All the churches recognize the anomalous situation, yet each feels it should go on. One says, "We were the first church organized;" another, "We have the best property;" another, "We have the most members." Inadequately supported, the churches face a struggle for life. Groups of Christians who should love one another are envious each of the other. No real cooperative community work is possible under these conditions.

In other situations the overchurching results from zeal for peculiar theological views. Numerous small sects crowd in wherever a few families can be gathered together to form a new organization. Gratifying progress, however, has been made in later years both in preventing a multiplication of churches and also in remedying overchurched situations.

The first general movement in this direction was in

1911. At that time Dr. Herring, with secretaries of three other denominations, visited the state and attended the meeting of the State Federation Council of Churches. As a consequence of frankly facing conditions the following comity principles were adopted and later endorsed by the state bodies of the Methodist, Presbyterian, Baptist and Congregational churches:

1. No community in which any denomination has already established regular services should be entered by any other denomination without previous conference with those officials having supervision of that territory.

2. A feeble church should be revived, if possible, rather than a new one established to become its rival.

3. The preference of a community should always be respected by supervising officials, denominational committees, missionary agencies and individual workers.

4. Temporary suspension of church work by any denomination occupying a field should not be considered sufficient warrant in itself for entrance into that field by another denomination.

5. All questions of interpretation and all cases of friction relating to the foregoing statements shall be referred to those officials supervising the territory involved, whose judgment shall be purely advisory.

These principles have been observed quite generally and have saved new communities from unwise multiplication of churches. Yet a few fields have been so inviting as to lead one denomination to a few violations of these principles.

A big step toward remedying the evil of past overchurching was taken in 1913. As the western part of our state was settled from 1900 on, Presbyterians and Congregationalists, in establishing work in new towns, emphasized the community church idea. Citizens everywhere approved the plan of one Protestant church with a well supported minister. Later, however, aggressive presiding elders of the Methodist Episcopal Church took steps to start a second church in a number of places. Strife resulted, with a strong prejudice against the incoming church. Later, came a presiding elder to that district who had been trained in a Congregational college. He recognized the seriousness of the situation and sought a remedy.

In August of 1913 the Black Hills Missionary Conference of the Methodist Episcopal Church was held. Through the new presiding elder came invitations to Presbyterian and Congregational superintendents to meet with Bishop Luccock who presided over this conference. The invitation was accepted. Bishop Luccock manifested real appreciation of this gathering. He said, "Brethren, I am especially glad to see you as you come on this mission. This matter of having two or three churches in these towns struggling for life and ill supported is a shame and what is more, it must be stopped." That was new doctrine for some present, but the idea went home.

In October Congregational and Presbyterian and Methodist representatives came together. The consideration of principles came first and the following significant and interesting document was drawn up and unanimously adopted:

1. We declare that in local communities where it is evidently not feasible or best to maintain more than one church organization, such comity relations should be established between the denominations working in the same territory that one or more denominations should withdraw on a reciprocity exchange basis and permit the field to be properly cared for under responsible denominational auspices, thus keeping itself in arterial denominational connections.

2. Recognizing the providential development of all the great denominational movements in our country, and thoroughly believing that the work of the Kingdom can best be developed along those lines, we urge all Christian people in communities where such denominal adjustments have been made to cooperate with these world-wide movements by affiliating as far as possible with the denomination given responsibility in that community.

3. We are entirely out of sympathy with the organization of amalgamated or independent churches which are devoid of denominational auspices or control and which have no vital connection with the wider movements of the church at large.

4. Without attempting to pronounce ourselves in a unanimous way upon the value of the work being done by the American Sunday School Union and like organizations, we deem it vital that every Sunday School, however organized, should be brought into closest possible connection with some denomination.

Later these principles were approved by the state bodies of the Methodist, Presbyterian and Congregational churches and also by the South Dakota State Federation Council.

The consideration of an exchange of fields was next taken up. One group of Methodist leaders conferred with Presbyterians and another group with Congregationalists. The Congregationalists had carefully considered, in coming to this conference, the points where they might give up, and were determined to sacrifice important fields in the interest of cooperative work. An agreement was reached by which eight different towns were included in a reciprocity exchange. By this plan one denomination gave up in one place, while the other denomination gave up in another. Members of the church giving up transferred their membership to the church which continued. Property transfers were also made. This plan meant denominational equity; for while one denomination gave up a weak church in one place it benefited through strengthening the church in another place.

The members of the churches which were to be given up were of course consulted in each case. There were heartaches and at first thought vigorous protests. However, each church came to see the wisdom of the action taken and soon voted to approve of the exchange. People were impressed with the new opportunity given the church by uniting forces. Very largely membership was transferred.

In more than a score of communities in South Dakota Methodists and Congregationalists have succeeded in carrying through this reciprocity exchange plan with benefit to each denomination and in the interest of upbuilding the Kingdom.

In view of the frequent charges that Home Missionary money is being wasted in denominational competition, it may be well to add that the overchurching in our state today is more especially among self-supporting fields.

CONGREGATIONAL CHURCH BUILDING SOCIETY

What the Churches Are Doing

ST. LOUIS, Missouri, First Church has acquired a beautiful parsonage as the gift of Mrs. W. K. Bixby. Fortunate is the church, in the city or country, which receives as a donation a home for its minister.

Methuen, Massachusetts, is rejoicing in its new organ, the gift of Mr. Arthur T. Walker. It was formerly in the residence of Mr. Edward F. Searles in Great Barrington, but has been rebuilt and installed in the Methuen church.

Southbridge, Massachusetts, Elm Street Church had a reopening service recently as they returned from temporary use of the Young Men's Christian Association hall, and resumed occupancy of their finely renovated and greatly improved auditorium.

Winthrop, Minnesota, has rebuilt and modernized its church and greatly improved its parsonage. The cost of reconstruction was about twelve thousand dollars. They have now a very convenient and attractive equipment for the varied needs of the church.

Cleveland, Ohio, Mount Zion Church has recently dedicated its spacious and beautiful Temple which was purchased from the Jews. Rev. Harold M. Kingsley has led in securing this valuable property, and the church is going forward with increasing success.

Westminster, Connecticut, which is in Canterbury, has lost its historic Colonial parsonage by fire. Pastor Davies and his wife were retiring when shouts from the neighbors led to the discovery that the building was ablaze, and they barely escaped when the house collapsed.

Fremont, Nebraska, recently had a week of joyful celebration over the remodeling of its house of worship, which gives them a much greater social and educational equipment. The added beauty and convenience of the reconstructed building gives inspiration to the people.

Wollaston, Quincy, Massachusetts, is about to build a new granite Gothic church at a cost of about one hundred and twenty-five thousand dollars. Its seating capacity will be six hundred. They hope to dedicate it on the ninetieth anniversary of the church in May, 1926.

Fall River, Massachusetts, Central Church has recently unveiled a beautiful memorial window in its Church School room. It represents "Jesus Teaching the Children," and commemorates Mrs. Arthur Anthony and her mother, who were greatly interested in the Church School.

Alameda, California, has installed a pipe organ in its Sunday School room. This is the only Sunday School in the Bay district that has a pipe organ, and only one other Sunday School in the state enjoys such an aid in the service of song. It was recently dedicated by the pastor, Rev. H. V. Miller.

Los Angeles, California, Chinese Congregational Church has a new house of worship costing twenty-six thousand dollars. The auditorium seats about four hundred, and there is a large social hall beneath it. This church of Orientals has been under the fostering care of our First Church.

Brockton, Massachusetts, Porter Church celebrated Christmas by a rededication of its renovated house of worship, which has been made beautiful at a cost of about thirty-five thousand dollars. Later they plan to re-erect the steeple, and to add a recreational building for the benefit of the young people.

Dalton, Massachusetts, is rejoicing in a new twenty-five-thousand-dollar three-manual pipe organ, presented as a memorial of the late Senator W. Murray Crane by his son. It also has a set of chimes, consisting of twelve tones, electrically operated from the organ keyboard. These chimes were presented by F. L. Couch in memory of his mother.

Ferndale, California, has been renovating its forty-four-year-old house of worship. Its rearrangement and redecoration make it seem practically a new church. The soft cream color with dark trimmings gives it an attractive appearance. The cost of the improvement was about five thousand dollars. The pastor is the Rev. Jessie Gatty Heath, who is now in her fourth year as its minister.

Richmond Beach, Washington, a suburb of Seattle, has recently dedicated its new fifteen-thousand-dollar church. Its former house of worship was destroyed a year and a half ago by a disastrous fire, and this society promptly came to the rescue with a new grant and loan. Rev. F. E. Cain is the pastor and the church fills a large place in the life of this beautiful residence suburb on Puget Sound.

Arvin, California, twenty-three miles from Bakersfield, had no church building for years but worshiped in a school house. Under the leadership of Rev. N. L. Packard the membership trebled and went from thirty-four to more than a hundred. They have just dedicated a neat and commodious church building, old English in style, and the thousand people within a radius of three miles have a church home offered them. Dr. Kenngott and Rev. Carl Stackman (our Field Secretary) shared in the dedication services.

The Metamorphosis of a Building

By REV. GEORGE M. PEACOCK, *New Richland, Minnesota*

AS the fabled phoenix rose renewed from the ashes of its dead self, so has an attractive, modern Congregational church structure risen from the shell of the one-time Trinity Norwegian Lutheran Church of New Richland, Minnesota. There are some admirable features connected with Lutheranism, but many people prefer the broader and more modern outlook and policy of the Pilgrim Faith.

The Congregational Church in New Richland was organized in 1882, and a building was erected in the same year. It was a tiny one-room structure, and yet it served as a house of worship till November, 1924. Some slight alterations were made from time to time, but of late years even the matter of paint had been neglected, so reluctant was the church to incur any expense for the renovation of so antiquated and inadequate a building. It was an eyesore in so far as the exterior was concerned, though the interior was neatly furnished.

THE NEW RICHLAND, MINNESOTA, FIRST CONGREGATIONAL CHURCH

In 1921 some thousands of dollars were pledged for the erection of a suitable plant, and the sum of eleven hundred dollars was spent for plans. But the campaign failed because of a sudden and overwhelming slump in the value of land and farm products. The financial condition was serious in the fall of 1922, when the present pastor, Rev. G. M. Peacock, arrived on the field, and the prospect of a successful push for a building was far from rosy.

In the spring of 1923 the Trinity Lutheran Church moved its old and weatherworn edifice to a position adjacent to the site of the Congregational Church and a fine brick structure, costing forty-five thousand dollars, was erected by the Lutherans in the same block. Opportunity had knocked at our door, and had even shown its famous forelock round the edge thereof. So we made a flying tackle and grabbed that lock and held on. For the insignificant sum of seven hundred and fifty dollars we purchased the discarded Lutheran building. It was shabby and boasted one floor only; but its lumber, though forty years old, was staunch and indeed superior to the larger part of modern material; and its proportions were sufficiently spacious to provide an auditorium and a first floor sufficient for the social needs of this generation and its immediate successors.

The task of renovation was commenced in June, 1924. The building was turned around, its site together with some adjoining lots having been donated by Mr. H. E. Johnson, a trustee of the church, and president of the State Bank. Then it was lifted upward till it seemed poised for flight. Excavating proved an easy task, and ere long a basement superior in some respects to that provided in the lordly new edifice of the Lutherans took form. By the end of September the main task was accomplished, and the ceremony of dedication was only delayed by the slowness of the local decorator, who like Martha was "busy with many things."

On November 23 the day of dedication dawned.

It was cold and it snowed, but for once we could laugh at the storm, for the people came in multitudes. The visiting speakers—Everett Lesher, D. D., of Minneapolis, the Superintendent of the State Conference; George T. McCollum, D. D., of Chicago, Field Secretary of the C. C. B. S.; and Rev. E. S. Shaw, Financial Secretary of the Minnesota Conference—marvelled at the sight they beheld. Messrs. Lesher and Shaw, having witnessed What Was, were astonished at What Is, and exclaimed, "Behold a modern miracle." They beheld a building eighty feet in length, and varying in width from twenty-eight to thirty-four feet, adorned with a shapely spire surmounted by a golden cross; with walls of cream stucco, embellished with dark-green asbestos shingles above and ornate brickwork below; in proportion beautiful and in lines exquisite; boasting an auditorium able to accommodate three hundred and fifty people; its walls richly tinted, its floor shining with varnish, its ceiling plain but charming; and containing a first floor with rest rooms, furnace and fuel rooms, and a dining-room capable of catering to one hundred diners at a sitting, and embellished with a cream-tinted "steel" ceiling and a richly-adorned beam effect. They estimated the cost of a similar building completely new at from twenty to thirty thousand dollars. Imagine then their delighted surprise when they were informed that the total cost, including equipment, was about thirteen thousand dollars. This does not take into account the value of the land, which was donated.

REV. GEORGE M. PEACOCK

This structure is worth probably ten times the value of the old building. It is truly a wonderful change. What made it possible? The assurance of assistance from the Congregational Church Building Society. Without this we would have been obliged to let go that forelock and slam that door. Our constituency consists of about one hundred and thirty families, but most of these are of moderate means and many of them have been attached to other denominations that are not represented locally. "Prosperity"—see the daily press—has not yet reached this section. The pastor raised about six thousand dollars last summer and secured promises of assistance later; but we would have been "short" by some thousands of dollars had there been no Church Building Society. Its contribution is not yet made, and we are carrying a heavy burden of interest, "the Farmer's Joy;" but in due course we expect to receive a grant of one thousand dollars and a loan of two thousand dollars. The sum of two thousand four hundred dollars was pledged on Dedication Day, largely through the efforts of Rev. E. S. Shaw, so that the Church Building Society's grant and loan will enable us to complete our financial program.

There are many things that we lack; but we possess a first floor admirably adapted for dinners and social affairs—the rooms are serviceable as well as beautiful; and we have an auditorium that is worshipful in its appeal and conducive to the dreaming of dreams and the seeing of visions. May the dedication of the building be followed by a dedication of life that the church may become the hope of all righteous causes, a terror to evil-doers, and a blessing to the community.

We have been assured of a parsonage loan from the Church Building Society to complete our final payments.

How They Did It in Madison, Ohio

By REV. PAUL HARLAN METCALF

OUR church in Madison, Ohio, is just a year more than a century old. It is in a community of fifteen hundred people, the center of a fine agricultural region. It has grown to a membership of nearly three hundred, and prides itself on always raising its full apportionment.

It has long had a parsonage, although of late years it had become somewhat out of date. Fire broke out in it two or three years ago and partially destroyed it. The trustees collected the insurance, sold what was left of the injured building and its lot and secured a much more desirable location adjoining the house of worship.

Here they prepared to erect a new manse for the minister. The first bids were too high to suit the trustees, so they determined to build by day's labor and have the work done largely in the winter. In this way a saving of about one thousand five hundred dollars was secured. When the work was complete the minister and his family moved into an excellent eight room house, with modern improvements, built in Colonial style. Adjoining it is a good garage, both buildings being roofed with slate.

The lawyers told us, when we bought the property on which the new manse stands, that the title was perfectly good, but when a close examination was made they found out all of a sudden that our title was imperfect. We had to go to court to remove the cloud. It took six months more time and over one hundred dollars in money to get everything straightened out.

We had been living for two months in the new

parsonage, which the generous loan of the Church Building Society helped us to secure, but the yard was still in a chaotic condition.

Sunday, June 29, Mr. Chubb, chairman of the trustees, called for volunteers to come on Wednesday, July 2, to help grade the lawn. He brought his team, plow and wagon and so did Mr. Holmden. Before eight o'clock there were sixteen men and women on the ground and during the day twenty-eight were there to help with rakes and hoes and shovels, and by five o'clock in the afternoon the lawn was smooth as a park.

NEW PARSONAGE AT MADISON, OHIO

The ladies served coffee and sandwiches and doughnuts at ten in the morning and at three in the afternoon, and with songs and stories and willing helpfulness the day passed most happily. The change made in one short day was little short of marvelous.

VOLUNTEERS GRADING THE LAWN

A few days later Mr. Chubb came and sowed grass seed. People said, "It's too late to get grass this summer", but the grass came up and covered the smooth lawn with a thick carpet of green.

We enjoy our new home immensely. In the two years since the fire in the old parsonage we moved five times and we were quite ready to settle down.

The new house is all open in front and makes a splendid place for group meetings. We have entertained the Woman's Association, the trustees and deacons, various committee meetings, half a dozen Christian Endeavor gatherings, sleigh-ride parties, a New Year's reception and a very pretty wedding. Come and see us.

We are strong advocates of the doctrine so persistently preached by the Building Society that the minister of every church ought to have a permanent parsonage home and that it is possible for every church which earnestly desires it to secure such a home for its minister.

YOU ARE ALWAYS WELCOME HERE

THE LAWN AFTER GRADING

A Community Cathedral

By Charles H. Richards, D.D.

THE greatest church building campaign in this country is just now going on in New York City. A splendid effort is being made to secure the completion of the Cathedral of St. John the Divine on University Heights.

More than fifty years ago the dream of such a magnificent temple of worship came to Bishop Horatio Potter. He obtained a charter for it in 1873. Bishop Henry C. Potter began the work of construction in 1892. The work has slowly grown since that time until now there stand the apse, the choir, the crossing, with seven beautiful chapels flanking them. The work of these thirty-three years has cost six million five hundred thousand dollars.

PROPOSED WEST FRONT, CATHEDRAL OF ST. JOHN THE DIVINE

It was the hope of those who planned the structure that it should be the most glorious expression of religion and art in this country and perhaps in the world. It is not yet half completed. The majestic nave must first be constructed, and that will cost more than five million dollars. Then the magnificent west front with its two stately towers must be erected, and the total cost of this will be two million dollars more. Then the transepts or "arms of the cross" must be completed, each of which will cost one million dollars. Then the great central tower, which is to rise to a height of five hundred feet, must be completed, and that will cost three million dollars. Then the remodeling of the choir, the vaulting of the crossing, and the construction of the lantern will be the final steps of construction. The total amount needed is estimated at about fifteen million dollars, which with the amount that has already gone into the present structure will make the total cost of the Cathedral when finished more than twenty million dollars.

It will be worth all it costs. As an evangel in stone it will be a perpetual witness to the supremacy of the things of the Spirit. As the most superb example of Gothic architecture on our continent it will be an object lesson to all our churches prompting them to make their places of worship beautiful. Standing in the metropolis where so many seem to make money their god, it will exalt Christ and call men to him and his way of life. It will proclaim this as a Christian nation, the vast majority of whose people accept the principles and ideals of the great Master of life.

Fortunately the services of Ralph Adams Cram, a great master in Gothic architecture, have been secured to guide in this mammoth enterprise. This will be third in size among the great cathedrals of the world, being surpassed only by St. Peter's in Rome and the Cathedral in Seville, Spain. The nave will be two hundred and twenty-five feet long, and the entire building will be six hundred and one feet long. The west front will be two hundred and twenty feet wide, which is the length of an ordinary city lot. Forty thousand people may be gathered within its walls on great national or festival occasions.

The appeal now being made is for a Community Cathedral. Although it is under the special control of the Episcopal church which is so strong and has accomplished so great a spiritual work in the city, this great building is for all faiths, and all classes. Christians of all denominations now attend its services. On many occasions ministers of other denominations preach from its pulpit; leaders in the Congregational, Methodist, Presbyterian, Baptist, Lutheran, Reformed and Greek Orthodox churches have been gladly heard there.

The same community spirit is shown in gifts for this great enterprise. A Presbyterian made one of the first large gifts, sending one hundred thousand dollars. A Quaker followed with a generous benefaction. A Baptist has just given half a million dollars toward this great enterprise. A woman has given sixty thousand dollars to build one of the great pillars in the nave. Protestants of twenty denominations, Jews, Roman Catholics and people who profess no faith at all have gladly enrolled as donors. Children and clerks, firemen and working girls, students and laundry men all share in the great common effort to build this sanctuary. Nearly seven million dollars has been raised to date, but they need twice that amount.

The building of this great House of Prayer in the midst of the busy city is a matter of great interest to

all denominations. It is revealing a get-together spirit which is increasingly characteristic of our modern life. It is bringing into sympathetic touch people who differ widely in their opinions but who cherish a common faith. It will stand on its commanding height as a monument to the sincere devotion of all who accept Christ as the one true Lord and Leader of humanity.

Last year the noble Cathedral in Liverpool, which will be the fifth largest in the world, was dedicated. Recently a citizen of New York made a great gift for the restoration of the Cathedral at Rheims whose Gothic splendor was shattered in the war. The old world has many splendid examples of the triumphs of art in its wonderful temples of worship. Now at last on the shores of the new world there will arise a glorious edifice which will rival the beauty of the old world cathedrals, and which will appeal to all our churches to make the house of God the noblest and most perfect building in the community.

When the beloved Editorial Secretary of the Building Society left the office only two days before the final call came, he had prepared and submitted all of his material for this section. What he would have put into this unfilled space we do not know. It seems most fitting and emblematic to leave the space unfilled—except to express in a word the universal and unfeigned love of everyone in all of the offices here where his life has been so long to one and all a daily inspiration and blessed benediction.

The Unseen Master

By REV. DWIGHT E. MARVIN

THE grass was wet with morning dew;
The sun smiled in its home of blue;
The branches moved with swaying nod
As men along the highway trod.

The village street, with maple trees
Soft swaying to the cooling breeze,
Led past the green to wooded height,
Where stood a church set in the light.

Its steepled finger pointed high,
Uplifted toward the vaulted sky,
A silent witness to a life
Beyond earth's false and fretful strife.

Within that quiet hallowed place
Men sought the Christ; and face to face,
In orison, they heard him say:
"I am the Truth, the Life, the Way."

In peasant garb each Sabbath morn
A saintly man, by Heaven upborne,
With simple words sought there to feed
The souls of men as seemed their need.

There stood Another by his side,
An Unseen Master as a guide,
Who whispered fitting words of cheer
The saintly man alone could hear.

The Master in all pulpits stands
And waits to whisper his commands;
The listening preacher who obeys,
The power of God to souls conveys.

THE CONGREGATIONAL EDUCATION SOCIETY

The Church at the University

By REV. ROBERT J. LOCKE

Mr. Locke has for seven years been the pastor of the Congregational Church at Champaign, Illinois, which has this year about eight hundred young men and women who look to it for their worship and religious guidance. See also the editorial by Mr. Locke on the first page of this issue.

IN the universities of America, we have a national system of education separate from the church. Its function, generally determined by law, is to teach the facts of history, science, language, and so forth. It remains for the church to interpret and relate this knowledge to the higher experiences of life. What is the church doing to bring to these students a sense of proportion; of balanced judgment; of appreciation of that large truth which enfolds us? What is it doing to qualify for leadership and Christian citizenship? Permit me to speak more intimately of our joint work at the University of Illinois; for I am more directly in touch with it.

We are not competitors. Each denomination seeks only to care for its own young people. The student body in a university, is, perhaps, the least inoculated with denominational spirit of any group in our common life. But we must not lose our hold upon these young people when they leave us for school, if we expect to have any adequate lay leadership in our churches.

Through our Religious Workers' Association all our general purposes and plans are discussed. Some who know the campus life of America thoroughly say that we have achieved a measure of cooperation in service unexcelled anywhere in university life. The Catholic priest and the Jewish rabbi are members of this Association. Whenever we make an appeal to the student body along lines of better religious thinking and action, our young folks meet together just as their leaders.

We are dealing neither with a Godless institution nor with young folks irresponsible and careless. While the university cannot teach religion *per se,* the men and women on its teaching staff do, in large measure, exemplify in their daily life the highest motives of Christianity. Their cooperation in our churches and their interest in our efforts to make religion a reality on the campus belie many of the accusations regarding state schools.

A university is a cross-section of our commonwealth. The church takes the young men and women as they come to it from the home and the local parish. We simply build on the foundations already in place. Many times the home training has been seriously neglected. Without doubt there has been a plus of admonition and a minus of performance. For the first time the boy or girl is thrown on his own initiative. Can the campus church retrieve the work of inefficient parenthood or overcome the defect of loosely built understructures? Well, we do achieve something. A new environment, an enthusiastic group of young folks of similar age; an opportunity to become active in real church doings, a church program dealing with major values; these things do bring results.

Then of course there are those who have run in the preliminaries and have qualified. These bring a joy and new pleasure to the pastor as together they work out the organization and seek to secure the spirit which will give significance to the four years on the campus. Let us not take too seriously the statement that young people at school do not attend church and are not interested in what the church has to say. Some such there are. Nevertheless, it is a sight which thrills and inspires, when at morning worship, one's church fills up with young men and women seeking interpretation of life's deeper and more worth-while experiences.

What about the physical plant with which the church seeks to perform its ministry? First is that which relates to the location of the building. Is it too far from the student residential area? Do we have in mind a normal community church in which young men and women will find their home and a real place of worship and service? Do we desire to gather about us just the student group excluding all others? Are we considering, in the average church which Congregationalists have at university centers, the manifold varieties of administration and forms of service to be conducted under its roof? Have we paid sufficient attention to the architecture, the pleasing harmonies of structure which unconsciously induce a spirit of quiet and worship? Does the building compare favorably in beauty and utility with the university structures? I do not mean by this that our denominations should necessarily seek the same type of construction which the university adopts, but I do mean that the church ought not to shout to the youth, "Because I am a church, I am not clean, nor attractive, nor adapted for modern use." Are there sufficient class rooms for discussion groups? Have we enough social rooms so that out of the large number at any one school, several different groups may meet on the same evening, for all do not have the same objectives nor the same inclinations? Have we in mind the modern religious laboratory in which these young folks may find a new answer to the question in their minds: "What can I do, and where can I be trained to take my part in directing my community life when I return to it?"

From an intimate acquaintance with this work, some things seem fairly clear. One of these is, that as a denomination we are not seriously recognizing the value of capturing our own youth while they are in the plastic age of idealism. Again, we are governed too much by sentiment as to tradition and holy

places in dealing with this rare opportunity. Our churches, generally speaking, are not adequately equipped for this varied work. This lack of plant and personnel is largely due to the fact that, as yet, our people have not realized their responsibility for the campus church. The local church which is a community fellowship as well as a student center is an agent of the entire state, but should not be expected to bear the whole cost. Students are here from all parts of America and the world. It is a challenge of national proportions. The whole denomination should have more than a kindly interest in it. The local church will always bear its share. But the task is of such dimensions that the whole denomination must join in the undertaking.

Thus shall the church send its messengers to the ends of the earth. Out into the church of the open country, and into our city life will go men and women whose hearts God has touched. Leadership will be given many a weary parish, and out of the successes and achievements of these children of the church will come the tides of energy and consecrated life, and wealth.

At Illinois and the University of Washington, the Pilgrim Foundation has been organized, both using the same name, without knowing that the other had done so. Financial resources are needed at all student centers to develop plans already forecasted. Recently a member of the Presbyterian Church gave two hundred thousand dollars to that Foundation, bringing his total gifts up to nearly half a million to this one objective. Another layman and his wife gave seven hundred and fifty thousand dollars, a part of which is to be used here. A Presbyterian friend of our work recently gave the first five thousand dollars to our Congregational Foundation. We are waiting for some Congregationalist with vision to give liberally to this great work already begun. Direct correspondence to the writer of this article. At Illinois our organization is perfected, everything is set for a forward move. Our assets are a challenging occasion, and the faith and purpose of a number of men in the state who "with assurance of things unseen," are assisting in every way possible. We must not wait at old shrines. Our new duties are here. The richest field for training leaders today is at the great state universities of America. Where youth is, there is the place to make war.

Those "Hard-Boiled" Students

By HARRY THOMAS STOCK

IT was a balmy, dreamy Sunday evening, the first of February. An ideal night for strolling.

The little Congregational church was more than full. Two hundred and fifty people were crowded into the pews and every inch of standing room. The pastor's study behind the choir loft had its quota. The "Fellowship Room" off to the back of the auditorium had an overflow of a dozen university girls, who could not see the speaker and could hear only parts of the address. The front steps of the church were full. At the side of the church were some twenty or thirty men, listening to the speaker as his voice carried through the open windows.

It was not an entertainment. There was no jazz music. Everything connected with the meeting was dignified and worshipful; indeed, it was rather "high brow." This was the third of a series of lectures on "Science and Religion," given by prominent members of the faculty of the University of Texas. The speaker had his Ph. D. and LL. D. degrees.

For the third Sunday evening in succession this little building had been thus crowded. As many as a hundred had been turned away. It had all come as something of a surprise to the small Congregational constituency, newly housed across from the university campus. Their pastor had been on the ground only a few months. He had not yet had time to meet many students or to secure publicity either on the campus or in the city. The series of eleven lectures had been modestly announced on small cards. Minister and people wondered and hoped. The reality far exceeded their hopes.

On this particular Sunday over a hundred members of the audience were college men—men who a few minutes earlier had been loafing at the cigar stores or lounging in fraternity houses, students who probably would not have gone to church anywhere else upon this lazy night, men who came alone without "dates," with no compulsion except the desire to discover what this professor, of wide reputation, had to say about "Astronomy and Religion." It was whispered that he had been called "upon the carpet" recently by ultra-conservative state officials because in his department he had taught astronomy scientifically.

Not the least remarkable feature was the fact that until these meetings began not one out of a dozen of these students—to put it conservatively—had ever heard of Congregationalism. Not a few of these students were accustomed to hearing scientists lambasted by the official representatives of religion back home. It was an entirely new discovery to find a church which welcomed a scientist to its pulpit. Is it indeed possible for intelligent people to have a religious faith which satisfies both intellect and heart? These students had come to find out.

No other church in town would think of announcing such a series. Some churches will probably feel called upon to set up a series in refutation. The Young Men's Christian Association tried to do something along this line once but it was called to account by certain ministers who insisted that modern science is ungodly, and the plan had to be abandoned.

Here, then, in Austin, Texas, is a small Congregational church which has a mission distinctly cut out for it. It is not to convert Baptists into Congregationalists. It is not merely to care for the little group of students who came to the university from Congregational homes. Nor is it to be polemical or bellicose toward the anti-scientific spirit. It is, rather, con-

structively to interpret Christianity as a reasonable religion to that growing group of thinking students—the university has an enrolment of five thousand—who have found a certain amount of truth in the laboratory and who are puzzled about its relation to Christianity. Shall they cut off their connection with the church because the church is inhospitable to science? Shall they become cynics? This, indeed, is a crisis point for religion and at Austin the outcome depends very largely upon what Congregationalism can do for them.

How many Congregationalists will we make? We do not know. Nor are we concerned very much about that. There need be no fear for the growth of the church in Austin if it really meets student needs. Two facts are certain. Many a student is going to find new ground put under his religious life, and is bound to have new courage for Christian leadership in the future. And if it is worth while struggling to maintain Congregationalism in the southwest country there is no more strategic center than Austin, for here are being trained the leaders who will scatter their influence all over this immense state.

In my visits to various university centers throughout the country I have nowhere found so distinct a sphere of service mapped out for our church as at Austin. The loyal eighty, under their spiritual-minded pastor, the Rev. R. P. Snider, are rendering a service to the Lone Star state which exceeds any statistical computation.

The Story of How a Course Grew*

"What shall I do when John lies to me? or Mary tattles? How can we make helpfulness at home more attractive?" It is a Way of Living that we are trying to teach.

A BRIEF hour once in seven days is not enough time for the teacher of a Way of Living. This fact is now universally recognized, so supplementary weekday courses have grown, giving opportunity for extending religious education into the week. Since these courses are complete in themselves, not dependent upon the Sunday lessons nor closely related to them, it means that children may be studying two distinct courses in religious education, one taught on a weekday, one on Sunday, each with a different leader, a different aim and perhaps rivaling each other in interest.

Obviously, to lead a child anywhere, we must look about first and find out where he is. He is not normally in the Arabian desert, nor on the top of Mt. Nebo, nor plunged in the depths of despair, nor sitting in a brown study pondering life choices. It may be desirable eventually to lead him toward or away from some of these milestones, but we have to start from the place where he is.

Where is he at eight, and in the fall of the year? We find all his interests (which represent him) centered in home, school and play. But do these hold any problems for him, which the church can help him solve? Every new day presents new problems to a child. Before he is old enough to enter school he knows one world, his home. His parent's word is law; he is accustomed to certain standards; he has a few social contacts. At six or thereabouts he is thrust into a new world, his school. He finds a new authority here; a set of standards which may or may not be consistent with those he knows at home; new relationships; many contacts. It is a puzzling and oftentimes baffling task he has, to adjust himself to this new world, and it may take years to reconcile one with the other.

The church should not confuse him further by creating another world for him. Rather its task shall be to interpret for him those he already knows religiously, helping him to find the reason for things as they are and to make choices according to the highest standards of all, looking to Jesus for the final authority.

The committee was in close touch with children, some as parents, some as teachers. Then came a rapid fire of questions, as the group turned time backward in its flight, and became eight years old:

"Why do I have to learn tables? go to school? do hard things? Why do I have to mind? Why does the teacher like Joe better than me?

"Why can't I hold the flag? lead the march? Why is the teacher so cross sometimes? Why do I have to keep still? Why can't we tell each other the answers? How can I know what I mustn't do?

Here was a start on the child's own ground. One member of the committee was to try out the programs as outlined, in her own church in a New England village. Another church in a northern city offered to furnish a second experiment station.

As month by month the committee met, before it did any work on the next month's program, it heard what the last month's had brought forth. The detailed reports from both experiment stations showed how the original outline had been used, changed, or discarded, what responses had caused substitutions, and what these substitutions were.

After special effort put forth in any direction the mothers were sure to tell the leader just how the result was showing at home. For they and the day-school teachers knew that the test of success of any course in religious education is not in how many passages of Scripture, hymns, or other beautiful poems have been learned, though these are bound to come in as a part of a program growing out of children's religious needs. Rather it lies in answers to such questions as these: Are the children a little more kindly, a little more thoughtful and unselfish, a little more truthful and obedient, a little fairer in games, a little less quarrelsome and more self-controlled, a little more loving and helpful, a little readier to do hard tasks, a little more cheerful in the face of disappointment,—at home, in school and on the playground? Thus mothers and day-school teachers can best measure the success or failure of any course which aims to lead the children to the feet of the great Teacher.

* *At School with the Great Teacher*, a Sunday and weekday course, for children approximately eight years of age, by Jeanette E. Perkins in collaboration with Frances Weld Danielson. The Pilgrim Press, Boston, Chicago. Parts I and II, $1.00 each. Part III in preparation.

THE SUNDAY SCHOOL EXTENSION SOCIETY

The Trail of the Long Hike Mine

IF you want to find wide ranges of the human soul and feel the experience of common circumstance and daily routine, go out into Nevada to a place seven miles over the line from Southern Idaho and practically unapproachable from Nevada except during the summer by a mountain road.

From two inland points there came late one fall the Macedonian cry to the Extension Worker. They were places without any definite Christian leadership, representative of many such in the Northwest needing the missionary touch. The worker had a great territory under his general supervision and it was many months before he was able to respond to the call. The long deferred expedition took him to Jarbidge to visit a pioneer Sunday School and help the community generally. Rev. George N. Edwards, who reports this experience, writes thus:

THE LONG HIKE MINE

"No minister had visited the place for nearly two years and I faced a mission with a challenge in it, when I started one Wednesday morning from the end of the railroad branch for a seventy mile trip by stage. For, to spend a Sunday in this isolated spot, meant reaching the place on Friday and remaining for the return stage until the following Tuesday.

"Services were held in the schoolhouse, in a public hall and at the eating house of the 'Long Hike Mine.' Eight services were held, with as many messages and a Sunday School class taught. Many home calls were made in Jarbidge, and at Pavlock, a little place a mile or so further on, I had a Bible conference with the Sunday School workers, gave a talk at the public school and visited the men at the mine. They invited me to stay for dinner at the mine and at the close of the meal gave most respectful attention as I spoke to them about 'What a Christian really believes.'

"Every courtesy was shown me. I was well cared for by the people and invited to come again. No particular denomination is in evidence, and while it is possible that a group might be induced to undertake church organization, the Sunday School is at present the best thing for the community at large. It would be a great help to have an 'S. S. S.' worker next summer, leading in Christian service generally and organizing Daily Vacation Bible Schools in Jarbidge, Pavlock, Contact and two small school districts on the stage route."

Contact is another town, forty miles from Rogerson the nearest railroad point, similar to Jarbidge, though not so large."

Could there be a better investment of life or means than in the hearts and lives of such communities? It is hoped that this appeal may be answered in the service of a student worker who will unreservedly meet the challenge "to make my life count for most during the summer of 1925."

SUNDAY MORNING

The supreme need is that which Thomas Curtis Clark tells about in "The Church with the Human Touch."

"The touch of human hands—
Such care as was in Him
Who walked in Galilee
Beside the silver sea;
We need a patient guide
Who understands,
And the warmth, the loving warmth
Of human hands."

STREET SCENE, JARBIDGE, NEVADA

"Our Kind" in Oklahoma

IN this State of constantly-changing ministries and many vacant pastorates the Sunday Schools hold the promise of continued life and service; the pioneer mission schools are becoming established points in the Larger Parish program.

The Larger Parish of Vinita under the care of Rev. George Hughes has an out-station work which is largely Sunday School work with a parish service program. Wayside, Ironside, White Oak and Witt are represented in the council of the Larger Parish, and despite very trying financial conditions the people are interested and the outlook is good.

OUR LAWTON JUNIORS

New work has been opened at Tulsa following returns from the religious census taken early in 1924. With a city population of over one hundred thousand, and the lead in the state, the number of Congregational preferences recorded in Tulsa warranted a church organization. Fifty-six charter members entered this fellowship on December 12, 1924. No church is complete without its school for religious training. The enrollment for study in this school of the First Congregational Church, Tulsa, has increased two hundred and thirty-five per cent since it was organized three months ago. Though handicapped for lack of equipment, which a theatre or public hall does not provide, they make good with the best at their disposal.

CHURCH SCHOOL, CHICKASHA

There is a Junior class in the Congregational Church of Lawton, Oklahoma, that should be known to all. They have a live, resourceful teacher, who does not limit their vision or service. Consequently, on the basis of last year's work, this group of less than twenty junior girls pledged two hundred dollars to the support of their church in 1925. This vote was modified later when one hundred dollars was voted for benevolences and seventeen dollars a month pledged to the pastor's salary. How do they do it? Last summer, with their teacher and two "big brothers," they went into the cotton patch and picked cotton together. They do not hesitate to plan and serve a public supper in a downtown hall, and these occasions are appreciated by a host of soldier boys from Fort Sill who relish a home-cooked dinner.

The exceedingly efficient work in the Sunday School and among the young people on the field at Chickasha, Oklahoma, affords a worthy example. Their record for the year 1924 is remarkable in departmental work, missionary interest, attendance and financial support. An average attendance of one hundred and two throughout the past year gave nine and one-third cents per capita. The missionary interest of the church centered largely in the Church School World Service program. Two-thirds of the church benevolences came through this channel of giving, with a record offering of $50.25 on Children's Day.

The Congregational Sunday School Extension Society has made a beginning in Legacy and Conditional Gift Funds, but the lack of such adequate permanent income makes it almost entirely dependent upon the regular apportionment.

FORM OF BEQUEST

I give $..... to The Congregational Sunday School Extension Society, organized in New York City in the year 1917.

CONDITIONAL GIFTS

Conditional Gifts accepted on the same conditions as have been agreed upon by all our Congregational Societies. For information regarding this plan of administering your own estate, write to the Treasurer, Mr. Charles H. Baker, 289 Fourth Avenue, New York, N. Y.

THE MINISTERIAL BOARDS

The Congregational Board of Ministerial Relief and Thirteen Cooperating State Boards

The Annuity Fund for Congregational Ministers The Pilgrim Memorial Fund

"LATE again, Bobby! Why didn't you get up when I called you?" reproached Mother as Bobby came down stairs half an hour after he was due.

"But, Mother," he replied, "you didn't call hysterically!"

Thus Dr. Halford E. Luccock describes people who never think seriously of responding to need until it is screamed out with hysterics.

A large majority of the subscribers to the Pilgrim Memorial Fund have responded without our calling "hysterically." Nearly three-fourths of the subscribers completed their pledges promptly within the five year period. Hundreds of others have met with reverses and have asked for more time.

But there is another group who have failed to respond to our appeals. Here is our problem. The success or failure of the plan to protect ministers and ministers' families in the event of old age, disability or death now rests with these delinquent subscribers.

A recent study of our records showed that on December 31, 1924, 22,472 subscribers had failed to complete their pledges. $1,024,032 was still due on their subscriptions. Of this number, 7,793 had paid nothing on pledges totalling $450,231; 8,974, with $353,378 still due on their pledges, had paid nothing since December, 1922. This leaves only 5,705 subscriptions, with $220,423 still outstanding, upon which payments have been made within the last two years. These are reasonably active subscriptions. The 16,767 subscribers with outstanding pledges of $803,609 upon which nothing has been paid from two to five years are our chief concern.

The time has come when ministers and church officials must speak "hysterically." After a lapse of five years thousands of subscribers have turned over for another nap. They must be aroused. They must be made to feel the sin of ignoring a sacred obligation. They must be made to feel once more a burning desire to help insure the ministers against a poverty stricken old age. They must see anew this opportunity to render a supreme service.

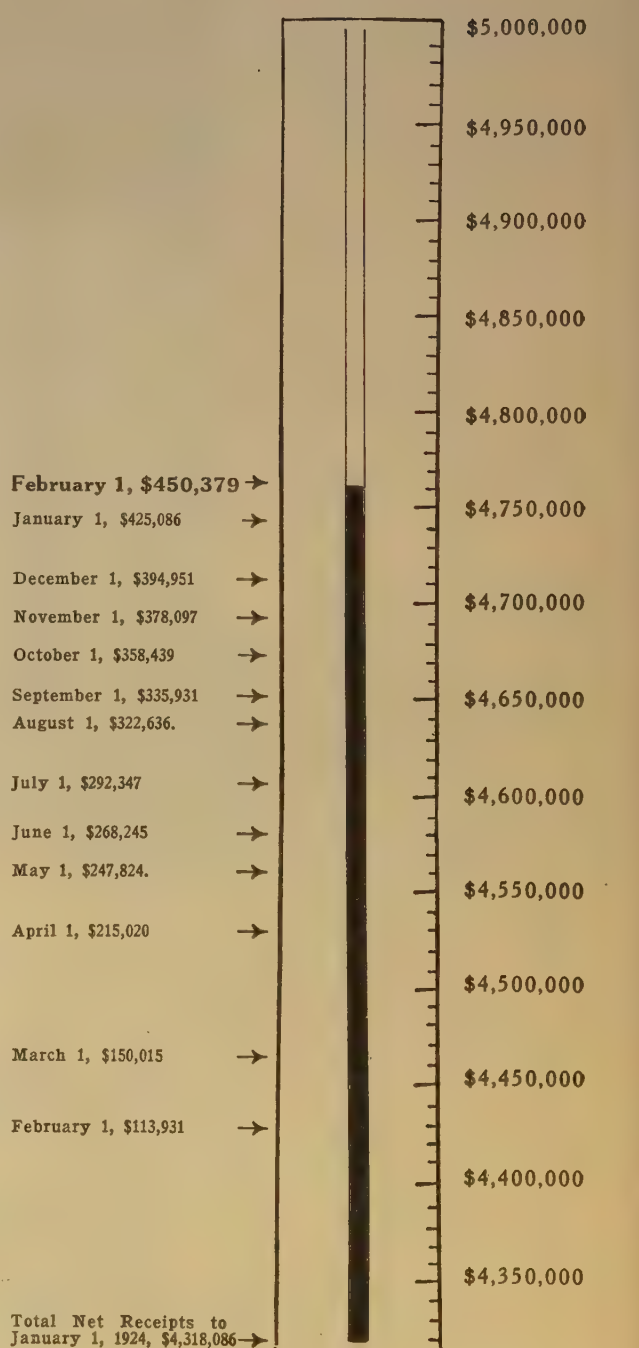
Pastors and officials are the key to the situation. Announcements from the pulpit, in the church calendar, and personal calls by committees will without doubt result in the payment of thousands of dollars which otherwise will be lost. Write today for a list of delayed subscriptions in your church.

The future well-being of the church is wrapped up in the fulfilment of these subscriptions. If Congregationalism is to have an efficient, consecrated and unworried ministry, she must provide for the years when earnings cease. In the Pilgrim Memorial Fund the church has her supreme opportunity to make such provision, but the Pilgrim Memorial Fund is only as strong as its fulfilled pledges. Wake the sleepers in your church. Tell them of the need. Urge them to pay up.

COMPLETE THE FUND!

Pilgrim Memorial Fund

Minimum Objective, 1925 $5,000,000



From the Atlantic to the Pacific

NOW that the subscriptions to the Pilgrim Memorial Fund have been so largely completed, the collection department may be simplified. In the necessary reorganization, the Boston office was closed December 31, 1924, although the General Field Representative, Rev. Frank W. Hodgdon, continues in service through February and a desk will be maintained by the Ministerial Boards for a few months to aid in the transfer of the work to the central office in New York.

Mr. Hodgdon has been a veritable Great Heart in the service of his brother ministers, taking upon his own soul their needs and giving himself unsparingly to their interests. His eloquent addresses in the pulpits of New England have vitally promoted the great cause in the heart of the churches. A resolution of appreciation of his service was inscribed upon the minutes of the meeting of the Ministerial Boards December 16. He has now accepted a call to the Pacific School of Religion, Berkeley, California. The Ministerial Boards gladly accept the opportunity of making him, in his new office, the Pacific Coast Representative of the Ministerial Boards. The necessity for such representation has long been apparent. He is commended to the fellowship of the churches on the Coast in the belief that he will be recognized as a brother beloved and that his service to the ministry will be of great fruitfulness.

REV. FRANK W. HODGDON

Annual Meeting of the Annuity Fund

THE annual meeting of the Annuity Fund was held at the Corporation Trust Company, Jersey City, New Jersey, February 3. The Board of Trustees serving in 1924 was re-elected. From the report of the General Secretary, the following excerpts are taken. The full report will be sent on request to the office of the Fund, 100 East 42nd Street, New York.

Progress of the Year

Space permits little more than a summary of figures. There is, however, a real romance written between the lines of this story of progress. "The best is yet to be." Each year will demonstrate further the wisdom and the fruitfulness of this far-reaching plan for the safeguarding of the ministry.

New members, 142, with 2 in addition transferring from the Original to the Expanded Plan. Total membership, December 31, 1924, 2,056; Original Plan, 1,436; Expanded Plan, 620. Annuitants: Expanded Plan, 3; Original Plan, 135; total, 138, an increase of 50 per cent.

Income, $480,009, a gain of $53,683; expense of administration, $27,736, or 5.8 per cent of income.

Assets, in addition to the Pilgrim Memorial Fund, $1,851,411, a gain of $401,510.

Pilgrim Memorial Fund net collections, $425,087; total net collections, December 31, 1924, $4,743,172.

Profit Reserve, $103,770 from exchange or sale of securities, the interest being added to the Pilgrim Memorial Fund income.

Total assets, including the Pilgrim Memorial Fund, $6,698,353.

Distributable Income of the Pilgrim Memorial Fund, applicable to annuities, $185,500, with interest $2,233; total $187,733. Of this, by the pro rata division, $131,978 is assigned to the Original Plan and $55,755 to the Expanded Plan.

Legacies to Pilgrim Memorial Fund, $27,346. The total to date is $45,036.

Conditional Gifts maturing in 1924 added $5,128 to the principal of the Pilgrim Memorial Fund and $2,662 to the endowment of the Annuity Fund.

The form of contract for a conditional gift for the Pilgrim Memorial Fund, on account of certain legal technicalities, has been unattractive to donors. A new form, avoiding this complication and with all the safeguards attached to similar gifts in the missionary societies is recommended for adoption by the Trustees of the Annuity Fund. By this a conditional gift to the Pilgrim Memorial Fund would be administered by the Annuity Fund until it matures, when, with the addition of annual interest earnings and the deduction of payments to the beneficiary, it becomes a part of the Pilgrim Memorial Fund.

Securities held by the Corporation for the National Council, December 31, 1924, showed an appreciation, January 29, 1925, of $326,293 and those of the Annuity Fund, $89,492.

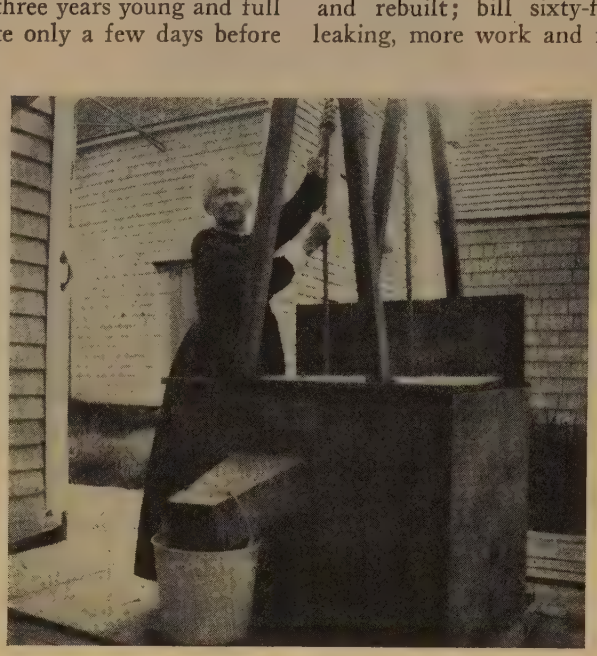
Supplementary Fund through the apportionment, supplementing the income of the Pilgrim Memorial Fund that the annuities under the Original Plan may be paid in full, $22,150, an increase of $2,577.

Special deposits to enlarge annuities, $24,669.52. Total deposited for this purpose, $62,473.

The Commission on Missions at its Midwinter meeting voted to recommend an apportionment of 2 per cent to the Annuity Fund in 1926 to make more ample provision for annuities under the Original Plan. The Missionary Societies with the utmost good-will acceded to this recommendation. Their generous attitude is a significant evidence of the intimate, unselfish and effective cooperation of all our missionary organizations in the comprehensive plan of our churches for work at home and abroad.

Playing the Game to the End

THE Board of Ministerial Relief family lost a brave and lovely member by the death of Mrs. Lucy W. Gay of Georgetown, Massachusetts, in January. She was eighty-three years young and full of life to the end. She wrote only a few days before her death: "I send a print of me drawing water, which I had taken just for fun to show how smart I was dragging water from the deep well. That was over a year ago, before I broke my wrist. Now-a-days when a *man* comes to the house I gently insinuate that the water pail is empty, and he always takes the hint—nothing like having a friend."



Mrs. Gay was the widow of a minister whose service was in small churches on the lowest salary. She found greatest comfort in coming back for her last days to the cottage that has been in her family one hundred years. Life had made her a skillful manager, and with her pension from the Ministerial Boards she could just make ends meet. The tide was against her last summer and she wrote: "I have had a steady run of hard luck in one way and another, and I find myself much reduced in flesh and a little discouraged in view of the winter when I shall be here alone with reduced vitality. To begin with, I had grippe and a doctor's bill of twenty dollars; was hardly well when I spilled boiling water over my arm, which was painful and had to be kept bandaged for weeks. Next I stepped on a chair that tipped and threw me backward with force, breaking both bones in my right wrist besides injuring the left hand. Hospital and doctor's bills amounted to fifty dollars. My big chimney was discovered to be crumbling, with large holes through it into the attic. It had to be pulled down to the second floor and rebuilt; bill sixty-five dollars. The roof was leaking, more work and more bills. Then a tax bill, more by ten dollars than it ever was before. Although I am naturally of a cheerful disposition I find it sometimes an effort to keep a joyful countenance."

The Board sent her an emergency check for seventy-five dollars, to which she responded: "The emergency check came as a great and joyful surprise. My pocketbook looked as if an elephant had stepped on it. It is almost needless to say that the letter and check raised my drooping spirits about fifty degrees, and for a time the corners of my mouth turned up instead of down. I felt as if I could shake my fist at the tax bill. With my debts all paid I shall settle down for the winter, hoping all will be well and deeply thankful to the kind friends who have made my life free from care. I get out but very little. I find it is safer for old people to keep in their own castle, if they have one. Twice in the past six or eight months I have ventured out among people, and each time encountered a 'bug' that laid me low and I had to pay a big bill to the doctor each time."

A week before her death she was able to clasp her hands over her knees, rock forward until her forehead touched the floor, then back until her head touched.

Mrs. Gay was a rare soul who will be missed by her friends, including secretaries of the National and Massachusetts Boards of Relief.

A Day of Surprises

ONE of our many pensioners, who moved to California when he retired from service and lives beyond reach of a Congregational church, had his golden wedding last summer. The people of the Baptist church which he attends surprised him by a reception, for which the church was decorated with golden flowers. There was a wedding procession led by five younger couples, the first of whom he had married forty-three years before. He and his wife renewed their vows before the minister. He was surprised to receive in his morning mail a check for fifty dollars from the Board of Ministerial Relief with congratulations on the occasion. Remote from old friends and his own church, he was yet remembered.

His wife writes: "About four years ago, I organized an old ladies' club. Every one who has reached seventy is eligible. We meet four or five times a year. We ask the undertaker, constable, or real estate man to get those who are unable to walk and take them home again in their autos. We met on October 30, and just before the afternoon program, proceeded to elect a president of the United States. No one had been told beforehand and no electioneering was done. Forty were present. A few had not brought their glasses, so did not vote, but out of thirty-three votes cast, twenty-eight were for Coolidge, so we take the credit of keeping a good man in the White House.

A Gift From the Sea—A Boy's Offering

By REV. ELISHA A. KING, D. D., *Miami Beach, Florida*

I STOOD at the church door as is my custom at the close of service and shook hands with the people as they left the church. One of our members, a woman well known among us for her Christian faith and loyalty, edged up toward me and handed me an envelope. She said, "Here is Charles' gift to the Ministerial Aid Society. It is his first tithe of the first money he ever earned. He gives it in memory of his grandfather and wants it to go to the fund to help old ministers."

Now I happen to know something about Charles and his grandfather and I think what I know is worth telling. Charles is a boy nine years old. He is a little fellow and as bright as a good, new dollar and is a member of our church and Sunday School. He is as full of fun as most boys and likes outdoor sports. The fact is he is a great swimmer. It is interesting to know that most of the boys and girls here can swim and dive like fish. I was telling a story in Sunday School the other day about a girl who swam two hours to rescue a company of women and girls and I asked our school how many of them could swim. Practically everybody there responded in the affirmative. Miami Beach is a wonderful place for children who live out in the open and play daily in the waters of the ocean. The chief recreation here is water sports and they are certainly interesting. At one of these programs recently I saw Charles tied to a chair and thrown into the swimming pool at one of the casinos. It looked like a rather risky thing to me to see a little boy tied and thrown into seven or eight feet of water! But not for Charles. It seemed like a long time before he came to the surface, but the truth is he disentangled himself from that chair in half a minute and sat in the chair for a half minute longer before coming to the surface. When asked why he didn't come right up he said, "It would have looked too easy." That's the kind of stuff Charles is made of.

Some one may say that he took naturally to the water and could swim and dive with ease and delight at the start. No, that was not so. I well remember his struggles in the swimming pool two years ago. He could swim a little but could not dive, neither could he swim under water, but every day he tried. He worked awfully hard and his success is due to his persistence. Charles never felt the deadening power of the word, "I can't." His song has always been "I can, I'll try."

A short time ago a company of men down here in Florida decided to work out a motion picture version of Kingsley's "Water Babies." To do this it was necessary to use a diving bell from which motion picture photographs could be taken under water. A marine garden had to be found, but all of this would be of no avail if they could not find some boy to act the part of Tom, the Chimney Sweep. You may guess, now, that our Charles was chosen for the part because he could swim in deep ocean water and walk on the bottom of the sea. He had the skill and the courage. I have one of the photographs before me as I write. He is in fourteen feet of water sitting on a coral rock surrounded by beautiful coral trees and other marine scenery. Another picture shows him seated on a huge turtle that he rode down into the ocean while they were both photographed. It is all tremendously interesting. Another one of our members was there, an expert and professional swimmer, a life-guard and teacher of aquatics as well as gymnastics. He was on hand to serve as the "guardian angel" of Tom. Like all good guardian angels we have read about he is invisible in the pictures.

Do not think that I have lost the thread of my story. It was here, under the surface of the Atlantic, off the coast of one of the Keys of lower Florida that Charles earned his money that he gave to the Board of Ministerial Relief. It was a gift from the sea. When his mother handed me the envelope she said she wanted her boy to begin life right. She meant that she wanted him always to give one-tenth of his earnings to God. That phrase means, of course, that she wanted him to lay aside at least that amount out of his earnings for religious and philanthropic uses. He has already given himself to God and we all hope he will grow up to be a noble Christian man like his grandfather in whose name he gave the money.

When I came home I opened the envelope and found a ten dollar bill which I mailed to the Society in New York.

There must be other boys who can be as thoughtful of the aged ministers of the Gospel of Jesus Christ as Charles is and surely they can send in their gifts whether they earn their money under the sea or in the bright sunshine of earth life. How such manifestations of loving kindness from the boys and girls cheer the hearts of grandfathers who in their latter days of inactivity and sometimes sickness need a bit of a boost.

FORMS OF BEQUEST

THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF

I give and bequeath to The Congregational Board of Ministerial Relief, incorporated 1907, under the laws of the State of Connecticut, the sum of.....dollars for its uses and purposes.

THE ANNUITY FUND FOR CONGREGATIONAL MINISTERS

I give and bequeath to The Annuity Fund for Congregational Ministers, a corporation organized April 23, 1914, under the laws of the State of New Jersey, the sum of.....dollars for its uses and purposes.

PILGRIM MEMORIAL FUND

I give and bequeath to the Corporation for the National Council of the Congregational Churches of the United States, organized 1909, under the laws of the State of Connecticut, the sum of.....dollars to become part of the Pilgrim Memorial Fund.

WOMAN'S HOME MISSIONARY FEDERATION

THE Federation held its adjourned January meeting at Chicago in connection with the denominational groups who make up the midwinter meeting. Eleven State Unions were represented. The district office at Chicago took care of details for the social features of the meeting. Our president was with us at our business sessions and between times was in attendance on the deliberations of the committee of twelve, whose report engaged the earnest attention of all present. It is a matter of gratification that the Federation was represented at the annual meeting of the Council of Women at Atlantic City by the nine delegates to which the Federation is entitled.

The promotional and educational work is going forward hopefully. The messages from State Unions received at the Federation office shows this to be so.

Georgia Union is energetically going forward under a new president planning to establish contacts with its constituency by visits from leaders of local societies.

Colorado Union has come within one hundred dollars of raising its apportionment.

Idaho Union very happily was represented at the Federation meeting in Chicago by Rev. Claton S. Rice of Idaho, and Mrs. Helen S. Ranney of San Francisco.

Maine Union has held recently a delightful annual meeting at Bangor. The program featured a fine stereopticon lecture by Mrs. Ida Vise Woodbury.

Rhode Island Union proudly records the one hundredth anniversary of the Bristol auxiliary. The Federation sent its greetings.

The message of the president of the Middle Atlantic Conference to the local auxiliaries contains the following:

"We all have the one great object in view—to inform and inspire every woman in the church and to relate her to the work of the Kingdom. Remember the leadership of your local group is your responsibility and the women of your church can go no farther than you and your Executive Committee are willing to go; and the church at large no farther than your local church. So the key to the progress of the Kingdom is in your hands."

Pilgrim Prayer Guild.—The president of *Massachusetts Union* in the *Bulletin* draws attention to Pilgrim Prayer Calendars, urging that every woman buy one and "perhaps take a second calendar to carry to some shut-in. By many a woman shut away from active service, a costly bouquet sent from the florist's would gladly be given in exchange for a call and this little ten-cent calendar that would make her feel that in a truly vital way she was still one with us in our work for the Master. 'When they had prayer the multitude of them that believed were of one heart and one soul.' The world needs our united strength, needs it as it never needed it before. Let us open the choked, neglected channels of prayer, and rediscover God's wondrous power."

The Thank-Offering.—Mrs. H. L. Wilton, Grosse Ile, Michigan, is our new Thank-Offering Director and is already at work.

Oregon W. H. M. U. writes: "The annual Thank-Offering meeting is one of the inspiring features of each Woman's Missionary Society. Prayers are offered both for the success of our missionaries, and for the growth of the missionary spirit in our own hearts. The contents of the Thank-Offering boxes are the secret of prayers of gratitude for blessings received during the year."

Program Topic—March

The Road to Learning

Hymn: "O Word of God Incarnate."

Scripture: Prov. 4:7, the value of wisdom;
Matt. 11:29, the source of true wisdom;
John 7:17, how truth may be known.

Prayer: That the knowledge of the truth as it is revealed in Jesus Christ may prevail throughout all lands and among all peoples. That the church may be more earnest and effective in its teaching ministry. That our minds may be open to the new truth which God reveals to us in the onward march of his purposes. That the blessing and guidance of the divine Spirit may be upon all parents, teachers, and leaders of children and youth.

Hymn: "The Church's One Foundation."

Facts for consideration: The value of knowledge in everyday life. Different kinds of knowledge and their comparative values: e. g. "bread and butter" knowledge for earning one's living, knowledge of the beautiful, knowledge that leads to wider friendship between nations and races, knowledge that leads to better home-life, etc., knowledge that affects all of these and gives right motives for the application of all, the knowledge of God's way and will, as revealed in Christ.

Discussion: The growth of knowledge.—Facts unknown to our grandparents which we need to know today. Facts necessary for successful world citizenship which were unknown or neglected in the earlier life of our nation. New knowledge regarding religion, the relations of religion and science.

Some aspects of the Education Society's work. (1) The development of better materials and methods for the church school. (2) Training through summer conferences for the development of leadership in our young people. (3) Christian work, through student pastors, for more than twenty thousand young people at state universities and other tax-supported institutions of learning. (4) Missionary and social education, underlying the work of all our churches and missionary boards.

Hymn: "Jesus, with Thy Church Abide," or "O Life That Maketh All Things New."

Recent numbers of THE AMERICAN MISSIONARY *contain concrete illustrations of the Education Society's work.*

Christian Citizenship

"And He took little children in his arms and blessed them."

WE can help the Migrant Workers in two ways:

1. Do all we can to ameliorate their condition while it lasts.

2. Through legislation and especially the ratification of the Child Labor Amendment bring such condition to an end.

Migrant Workers

Where are the Migrant Workers found?

What are their housing conditions?

What are the opportunities for school attendance?

What are the effects upon home life?

Is there a natural connection between such a life and rebellion against the Government?

Child Labor Amendment

How many child laborers are there in the United States?

What was the effect upon such labor of the two Federal laws later pronounced unconstitutional by the Supreme Court?

Who brought the cases before the supreme power as a test of the laws?

Was there anything in the past record and psychology of the judges deciding against the Child Labor Laws which help to explain their decision?

Who were the deciding judges and what was their previous record and attitude toward questions of human rights?

Why is the Manufacturers' Association so anxious to kill the Child Labor Amendment?

What means are they using to bring it to pass?

Is the amendment intended to interfere with ordinary household tasks for children in homes or to keep farmers' children from doing their chores?

Is the amendment a law or merely a permission to Congress to make laws for the protection of minors?

Should full time be given for discussion of such laws before they could be enacted?

What are some of the hazardous occupations from which minors should be protected?

Why cannot state laws meet the case when it is necessary to control conditions in organizations doing business in several states?

What organizations are in favor of the amendment?

Is the amendment defeated if a majority vote against it now, or can the matter be brought up year after year?

For material write to the Child Labor Committee, 215 Fourth Avenue, New York; the Federal Council of Churches, 105 East Twenty-second Street; The National League of Women Voters, 1625 Grand Central Terminal, New York. For material on Migrant Workers, W. H. M. F.

Young People's Topics for Home Mission Study

Successful in Missouri

Attitude of Congregationalists toward Education—Education Society and Foundation for Education.

The Fivefold Field of the Congregational Home Missionary Society.

The Schauffler Training School for Foreign Girls, Cleveland, Ohio.

Ellis Island and Work for Immigrants in General.

The Story of the Amistard.—American Missionary Association.

Pleasant Hill Academy, Pleasant Hill, Tennessee.—Southern Highlanders.

Blanche Kellogg Institute and Ryder Memorial Hospital.—Porto Rico.

Santee Normal Training School, Santee, Nebraska.—Indian Work.

Willcox Academy, Vernal, Utah.—Mormon Work.

Rio Grande Industrial School, Albuquerque, New Mexico.—Mexican Work.

Fisk University, Nashville, Tennessee.

Brewer Normal School and Hospital, Greenwood, South Carolina.

Sunday School Extension Society.

Board of Ministerial Relief.

Leaflets may be secured to aid in developing the above topics.

Experiences in Alabama

A letter received from Mrs. H. S. Barnwell:

"Dear Friends:

"The latter part of October I decided to visit some of the Alabama churches and see if I could get them interested in the Young People's Program. I went directly to Florence, Alabama, where I spoke to the Union on Sunday evening. I presented the Young People's Program as best I could. The women were greatly interested and voted to begin the work at once. The wife of the pastor has an organization of children and I asked her to please add the 'Here and There' stories and handwork to her program. Leaving Florence I went to our little mission at Sheffield. I was asked to speak at a special meeting Wednesday night and to meet the Busy Bee Society Thursday afternoon. The minister, his wife and the W. M. U. gladly received my message. I was happy to see them so eager to accept our program. It was indeed good to be there. Here I found a little girl of unusual ability, Lucile Rutland, who is about fifteen years old and full of energy and enthusiasm. She organized a group of children a few months ago just because she thought it nice to have a young people's society, as she expressed it. No one had told Lucile of our Young People's Program, but she just felt the need of one, so she organized. It was fine to see her presiding at the club meeting that afternoon. The songs, scripture lesson, poems and stories were along the same line of thought—love. I found her children already making scrapbooks. She was carrying out our program unconsciously. If you have a spare minute please write the child a letter. She is a jewel and I want to do all that I can to keep in touch with her and to encourage her. She is getting a box ready for one of our schools.

THE FOUNDATION FOR EDUCATION

The Association of Colleges of Congregational Affiliation

THE Third Annual Meeting of the Association of Colleges of Congregational Affiliation was held at the Morrison Hotel, Chicago, Thursday afternoon, January 8, 1925, with Dr. Henry C. King presiding.

The following institutions were represented:

President Irving Maurer—Beloit College; President William J. Hutchins—Berea College; President Donald J. Cowling—Carleton College; Dean F. G. Ward—Chicago Theological Seminary; Acting Pres. Charles C. Mierow—Colorado College; Dean Margaret Taylor—Congregational Training School for Women; President John N. Bennet—Doane College; President Fayette A. McKenzie—Fisk University; President John H. T. Main—Grinnell College; President G. W. Shaw—Kidder Institute; President Edward S. Parsons—Marietta College; President Lucia R. Briggs—Milwaukee-Downer College; President Joseph D. Brownell—Northland College; President Henry C. King—Oberlin College and Seminary; President Paul F. Voelker—Olivet College; President Silas Evans—Ripon College; Principal Raymond G. Clapp—Schauffler Missionary Training School; President James A. Jenkins—Union Theological College; President-elect G. W. Nash—Yankton College.

The following institutions responded by letter:

Amherst College; Atlanta Theological Seminary; Atlanta University; Bangor Theological Seminary; Bowdoin College; Drury College; Fairmount College; Hampton Normal and Agricultural Institute; Illinois College; Knox College; Mount Holyoke College; Pacific School of Religion; Pillsbury Academy; Rockford College; Smith College; Tougaloo College; Ward Academy; Wellesley College; Wheaton College; Yale University.

The meeting took the form of a round table discussion of the relationship of the colleges to the church and a report of the work of the Foundation for Education in this connection was presented by Dr. G. W. Nash, President of the Foundation. He spoke in approval of the support which the Association had given in 1923-24 and asked for a continuance of that support for 1925-26. He stated that the three per cent recommended as the Foundation's share of the church benevolences had yielded approximately $35,000 for 1924, which was about one-third of the amount expected, and that the Foundation was facing a deficit of many thousand dollars due to unpaid grants to expectant schools. He reported that, because of the lack of support, a special appeal had gone out from the Foundation headquarters to churches and individuals and that this had resulted in bringing in funds that would help reduce the deficit from $40,000 to about $20,000. He stated also that an additional distribution to institutions would go out on the tenth of January.

The Foundation President stated that he had recommended to the Survey Committee on behalf of the Trustees of the Foundation that the apportionment to the Education Society and the Foundation for 1926 be twelve and a half per cent, not less than five per cent of this to be assigned to the Foundation; and this action, after considerable discussion on the part of the Association, was unanimously endorsed.

Dr. Nash reported in detail the relations of the Foundation to Fargo, Billings, Pacific University, Fairmount, Kingfisher, Rollins, Piedmont and other institutions.

Dr. Cowling, as one of a Committee of Three made up of himself, Dr. Allen and Dr. King as chairman, on invitation of the Education Society, met with a like committee of that organization in Cleveland on December 9 and decided to recommend to their respective Boards as follows:

That they favor a plan that will provide for the union of the Education Society and the Foundation for Education with four secretaries, each of the same standing, one having charge of all work relating to colleges, universities and academies; one having charge of religious and missionary education in the churches and Sunday Schools; one to be at the head of the Publishing Society; and one in charge of social service work.

This conference of committees, so Dr. Cowling reported, agreed that the maintenance of an office at Chicago seemed advisable. He reported that it was also agreed in this conference that the Board should ask the National Council at its meeting in Washington to authorize a campaign in the entire denomination for our educational institutions and work, this undertaking to be carried on under the auspices of the National Council itself. It was stated that the conferees were agreed that, if the two Boards of the Foundation and Education Society were merged, this might be accomplished by receiving resignations of all members of both Boards, that the new Board have a larger representation from the colleges and other institutional interests and that the membership cover a wider geographical territory, meeting less frequently and entrusting the various phases of the work to subcommittees.

The Association, through its President, gave earnest expression of appreciation to the work which the President of the Foundation has carried forward during his term of office.

For the coming year, Dr. Edward S. Parsons of Marietta College, was chosen President, Dr. Irving Maurer of Beloit College, Vice President, and Dr. Silas Evans of Ripon College, was continued as Secretary-Treasurer.

(*Signed*): SILAS EVANS,
Secretary of the Association of Colleges of Congregational Affiliation.